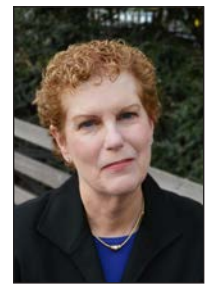
In this issue…

Vote WZC page 8

Rabbis Write Purim page 10



Pamela Nadell Gives Belin Lecture page 16

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WASHTENAW JEWISH NEWS

March 2020 Adar/Nisan 5780 Volume XIX Number 6 FREE

BIC welcomes Deborah Sacks Mintz

Beth Jarvis, Special ti wthe WJN

A transformative prayer leader and musician, Deborah Sacks Mintz has served innovative institutions around the country as a teacher of Torah and communal Jewish music. As the Community Singing Consultant of Hadar's Rising Song Institute, Deborah combines musical scholarship and practice to cultivate the grassroots musical and spiritual creativity of the Jewish people.

Join Beth Israel Congregation's Scholar in Residence Deborah Sacks Mintz at 5:45 p.m. on Friday, March 20, for "Niggun Preparation: New Melodies and Singing as a Spiritual Process" to get us spiritually prepared for Shabbat. Then stay for an uplifting and participatory Kabbalat Shabbat service followed by a community Shabbat dinner at 7 p.m. To signup for dinner, use the link on the Beth Israel homepage (www.bethisrael-aa.org). At 7:45 p.m., Deborah will lead a session entitled "Soulful Tisch: Creating a Sacred Space Through Communal Singing Together" we will explore singing as a spiritual practice, utilizing both new tunes and old favorites.

During Shabbat services on Saturday, March 21, Deborah will lead the community in spirited davening, teaching new melodies along the way. After kiddush, she will lead a session called "Music as a Source of Comfort and Strength, Power and Struggle: A Text-Based Exploration" in which we will spend Shabbat afternoon studying the intersection of music and spiritual-

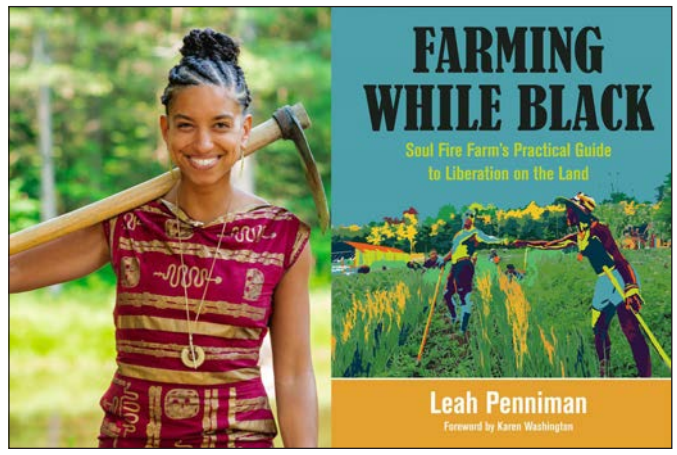
continued on page 2

Farming While Black author to keynote Local Food Summit

Special to the WJN

Leah Penniman, author of *Farming While Black: Soul Fire Farm's Practical Guide to Liberation on the Land*, will keynote the Local Food Summit at Washtenaw Community College on March 9. Penniman is a Black educator, farmer, author, mother, food justice activist, and co-founder of Soul Fire Farm in Grafton, New York. She and her husband Jonah Vitale-Wolfe are also Jewish. They co-founded Soul Fire Farm in 2011 with the mission to end racism in the food system and reclaim people of colors' ancestral connection to land.

As co-Executive Director of Soul Fire Farm, Penniman is part of a team that facilitates powerful food sovereignty programs – including farmer trainings for Black & Brown people, a subsidized farm food distribution program for people living under food apartheid, and domestic and international organizing toward equity in the food system. Penniman holds an MA in Science Education and BA in Environmental Science and International Development from Clark University.



The Local Food Summit is a collection of individuals and organizations who share a common vision for the food system of Greater Washtenaw County, Michigan. The group has held an annual one day convening of local food producers, businesses and consumers since 2009. Their vision is to support sustainable farms, local food businesses, and consumers of local foods and to establish strong infrastructure and affordable access to locally grown foods.

In her 2018 book, *Farming While Black*, Penniman offers the first comprehensive manual for African-heritage people ready to reclaim their rightful place of dignified agency in the food system. This one-of-a-kind guide provides readers with a concise "how-to" for all aspects of small-scale farming. Through innovative programs such as the Black-Latinx Farmers Immersion, a sliding-scale farmshare CSA, and Youth Food Justice leadership training, Penniman is part of a global network of farmers working to increase farmland stewardship by people of color, restore Afro-

continued on page 16

Census 2020: An overview for Michigan

By Hayg Oshagan

The U. S. Constitution requires that the federal government count every person living in the U.S. The U.S. Census has been conducted every 10 years since 1790.

Every year, the federal government gives money it has collected from taxes back to the states. How much money a state gets depends on how many people live in that state. And the count of how many people live in a state is determined every 10 years by the Census. So if a state has a low Census count, it will get less money from the federal government, every year, for the 10 years after the Census count. Recently, Michigan has gotten about $30 billion a year based on the 2010 Census. In addition to federal funds, how many representatives a state has in the United States Congress also depends on a state's population, which is determined by the Census. Because of a low Census count, Michigan lost a Congressional seat in 2010, going from 15 Congressmen and Congresswomen in the U.S. House of Representatives, to the current 14.

The $30 billion Michigan gets every year is used by the state, counties, Native American tribes, and cities for programs that serve our communities. This is money that funds our kids' education (student loans, Pell grants, school lunches and breakfasts, Headstart, school funding), helps with health care (Medicare, Medicaid, Urgent Care, children's health insurance/MI Child), is used for food assistance (Supplemental Nutrition, Bridge Cards, Meals on Wheels), housing loans, road construction, transit, and any program that helps our communities grow and prosper.

Michigan, and every county and city in Michigan, gets a lot less money for all the programs the Census pays for. As an example, for Detroit, every person not counted would cost the city $5,500 every year for 10 years. If 3% of Detroiters don't get counted (about 20,000 people), Detroit would lose $1 billion over the next 10 years.

continued on page 33

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From the Editor

"Did you notice the moon last night?" That's the question I ask the students before I read them a story each Saturday during library time at Temple Beth Emeth. The phase of the moon, of course, tells us where we are in the Jewish calendar, and can somehow tie into every story I read. As I write, the last full moon was Tu B'shvat, the next Purim, and the next after that, Passover. I love the steady journey through the spring Jewish holidays, so rich with metaphor for reflection on the natural environment, human politics, and spiritual purpose.

Clare Kinberg

I have a good friend who keeps complaining to me that the Washtenaw Jewish News has gotten longer and more interesting, but it takes too long to read it all. Should I worry about this? The world around us is rumbling with change, possibility and hope. What does it all look like from our Washtenaw County Jewish vantage point? I'd love to receive more letters, story ideas, news from your life. It's Adar! Take a risk! ■

Letter to the Editor

Re: Opinion column, "Why I went to Iowa with JVP Action," Feb 2020, by Miriam Saperstein

When Miriam Saperstein writes about that terrible Israeli Army, where their tax dollars might go, they should consider that this army is protecting Jews, and others, from terrorists who throw bombs at children's birthday parties in pizzerias, and terrorists who get a lifetime pension for killing Jewish children, equivalent to a doctor's salary. It's called "pay for slay." Indeed, a large fraction of the Palestinian budget (coming from the US and EU taxpayers) goes for these pensions earmarked for arrested, convicted, murderers of innocents. Or maybe Miriam's tax dollars might, God forbid, go for the Iron Dome, wanted by the US Army, after it successfully protected Jewish kindergartens in Shderoth from missiles supplied by Iran that say on them "Death to Israel".

Has Miriam observed that pro-Palestinian demonstrations on campus use the slogan "Palestine will be free from the river (Jordan) to the sea," meaning the destruction of Israel? Or heard the exhortations "Jews, go back to the Gas chambers"?

What is the vision of "Voice for Peace?" A vision were a Palestinian that sells real estate to a Jew gets the death sentence by the PLO law? Or is it the HAMAS charter which still calls for killing all the Jews of the world?

Why are you spreading the libel that the Israeli Army is torturing Palestinian "children"? Do you have any proof? Or do you mean 16 to 18 year old minors, often carrying guns or sent with explosive belts? Contrast this with the colorful balloons, carrying gum and explosives, flying daily from Gaza towards Israeli towns, meant to be picked up by innocent Jewish kindergarteners.

Raoul Kopelman ■

Deborah Sacks Mintz, continued from page 1

ity in traditional Jewish texts. Sources explored include Biblical, Rabbinic, and Mystical works. After minchah at 7 p.m., join Deborah for a light reception and Melava Malka at 7:30 p.m. and bid farewell to Shabbat in song and keep the ruach going with an evening of spiritual music.

Finally, on Sunday, March 22, at 10:30 a.m., Deborah will teach "Leading from the Center: A Davening Leadership Workshop." Looking to hone your skills as a davening leader? Never led before, but would like to learn? Interested in contributing to empowered davening as a member of the *kahal*? Deborah will guide learners in an exploration of technical skills, as well as strategies for effectively building and sustaining community through davening. This masterclass, for daveners and *shelichei tzibbur* of all levels, both experienced and novice!

The Rosenberg Lecture Series is endowed through a generous contribution by Vic & Val Rosenberg in memory of Cantor Alfred & Alice Rosenberg. For more details on this inspiring weekend, visit the Beth Israel website at www.bethisrael-aa.org. ■

WASHTENAW JEWISH NEWS

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Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor. Name will be withheld at the discretion of the editor.

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The deadline for the April 2020 issue of the *Washtenaw Jewish News* is Friday, March 9.
Publication date: Tuesday, April 28

Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

In this issue…

Advertisers 35
Books 29
Calendar 26
Kosher Cuisine 22
Obituaries 34
Rabbi's Calendar 10
Vitals 35

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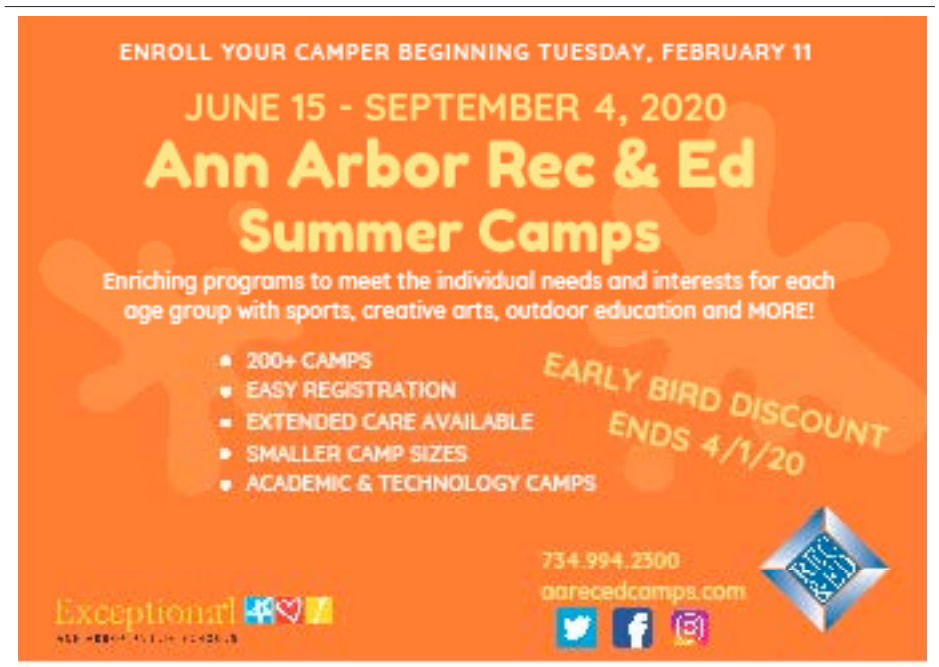

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Human Rights Rabbi Arik Ascherman Returns to Ann Arbor

Clara Silver and Harvey Somers, special to the WJN

The American-born Israeli Rabbi, Arik Ascherman, recognized as a role model for faith-based human rights activism, returns to Michigan March 25-29 as part of his larger visit to the United States. During his five day visit to Michigan, Rabbi Ascherman will make stops in Ann Arbor, Lansing, and West Bloomfield. In partnership with the Jewish Community Center of Greater Ann Arbor's Israel Center, Rabbi Ascherman will present a thought provoking lecture and dessert reception entitled "Use and Abuse of Power: The Challenge of Zionism Today," on Thursday, March 26 at 7:30 p.m. There is no charge for this presentation and reception as a program of the Israel Center at the J, generously supported by the D. Dan and Betty Kahn Foundation.

Earlier in the evening at 6:00 p.m., those who desire to help offset the costs of Rabbi Ascherman's self-funded visit to the United States are invited for a special vegetarian dinner with him. Both of these events will take place at the Jewish Community Center of Greater Ann Arbor. Those interested in attending the dinner and/or supporting Rabbi Ascherman's trip are asked to contact the volunteer coordinators of his visit, Harvey Somers at harveysomers@gmail.com or Martha Kransdorf at mkransdo@umich.edu.

Rabbi Ascherman will also be the guest presenter at a community lunch and learn in Ann Arbor on Friday, March 27 at noon at Beth Israel Congregation. The topic will be the "Rabbinic View of Human Rights in Israel." Participants are encouraged to bring their own vegetarian lunch (lunch will not be provided), and there is no cost to attend but an RSVP is requested by calling 734-665-9897.

Rabbi Ascherman is best known for having led Rabbis for Human Rights for 21 years in Israel, and subsequently for his founding of the new Israeli NGO and human rights organization, Torat Tzedek (Torah of Justice), in 2017. Rabbi Ascherman and Torat Tzedek received the Rabbi David J. Forman Memorial Fund's Human Rights Prize for 5779 (2018-2019). According to the Torat Tzedek website, torat-tzedek.org.il, "Rabbi Ascherman's niche through the years has been to work for universal human rights as a Jewish religious obligation, and to present the foundation for this obligation in Jewish sources. Rather than remaining behind a desk, he has always believed that in the human rights field we must have one foot in the grass roots, and the other among the decision and opinion makers." According to Rabbi Ascherman, "The greatest successes of the organizations I have worked with have been the result of field work that gave us knowledge and a moral voice when we went to the court, the Knesset, the public, the international community and/or the press. Where necessary, I am willing to put my body on the line." Torat Tzedek works for the human rights of both Jews and non-Jews.

Torat Tzedek works on issues on which their input, combined with other's work on a given issue, might tip the scales. Current projects include continued work in the Occupied Territories, restoring the full implementation of the 2006 Morar High Court Decision regarding Palestinian farmers access to their fields, preventing home demolitions, protecting shepherds in the Jordan Valley, expanding access to public housing and greater socio-economic justice for Israelis, seeking more acceptable solutions for African asylum seekers, protecting the endangered Negev Bedouin community of Umm Al Hiran, stopping arms sales to Myanmar and other human rights violator countries, preventing the eviction of the Sumarin family in East Jerusalem, and writing to continuously educate others about the Jewish basis for honoring human rights. Much of this work is being done in partnership with coalitions of other organizations and Israeli leaders.

Rabbi Ascherman writes of his ability to continue in the face of significant inertia, "I have faith in the eventual triumph of justice, human rights, and our highest Jewish values in Israel. Our work is about expressing that faith through action."

For more information on Rabbi Ascherman's visit, including the list of events open to the community (also listed below), please visit jccannarbor.org.

Note: The opinions expressed by Rabbi Arik Ascherman are his own, and do not necessarily reflect the views of Beth Israel's leadership, membership, clergy, or staff. ■

These Rabbi Ascherman events are open to the community:

Thursday, March 26, 2020

12:00 p.m. Luncheon Talk at Congregation Kehillat Israel, 2014 Forest Road, Lansing Charter Township, Michigan 48910. Please rsvp by calling 517-882-0049.

6:00 p.m. Fundraising Dinner for Torat Tzedek at Jewish Community Center of Greater Ann Arbor, 2935 Birch Hollow Drive. Those interested in attending please contact Harvey Somers at harveysomers@gmail.com or Martha Kransdorf at mkransdo@umich.edu.

7:30 pm "Use and Abuse of Power: The Challenge of Zionism Today" Lecture and Dessert Reception at Jewish Community Center of Greater Ann Arbor, 2935 Birch Hollow Drive.

Friday, March 27, 2020

12:00 p.m. "Rabbinic View of Human Rights in Israel" Lunch and Learn at Beth Israel Congregation, 2010 Washtenaw Avenue. Please rsvp by calling 734-665-9897.

7:30 p.m. Kabbalat Shabbat at Temple Israel, 5725 Walnut Lake Rd, West Bloomfield Township, Michigan 48323. Please rsvp by calling 248-661-5700.

Action packed spring break with KidZone

Marlowe Susselman, special to the WJN

The Jewish Community Center of Greater Ann Arbor's KidZone will be holding a special week of Vacation Day programs March 30 through April 3 during the school spring vacation week. Geared toward children in kindergarten through fifth grade, KidZone empowers children to create, learn, and grow in an enriching and supportive environment. In line with these values, KidZone has organized multiple trips and interactive experiences that will be both enlightening and engaging, for an action packed, educational, and entertaining spring break.

The week will be filled with day trips that include a tour of the University of Michigan Stadium known as "The Big House," a visit to the Hands-On Museum, a visit to the University of Michigan Natural History Museum complete with a special science demonstration, and a visit to URSA Academy for a children's martial arts workshop. During each day trip, children will also have the opportunity to experience using Ann Arbor public transportation, and to broaden their understanding of what the local area and establishments have to offer. The interactive presentations and experiences will be held at the Ann Arbor JCC, and will include Blue Star Service Dogs and the Humane Society of Huron Valley.

Each KidZone Vacation Day also includes an afternoon snack, and incorporates a balance of structured and independent discovery time outside on the playground, in the gym, and within the specially designated youth classroom.

KidZone Vacation Day programs are held at the Ann Arbor JCC during scheduled school closures, and run from 9 a.m. until 4 p.m. Pre-program care is available as early as 7:30 a.m. and post-program care as late as 6 p.m. for an additional cost.

To register for KidZone Vacation Days, or to learn more about KidZone, visit jccannarbor.org/departments/youthteens/kidzone/ or email Camp and Youth Program Coordinator, Marlowe Susselman, at marlowesusselman@jccannarbor.org or call (734) 971-0990. ■

Limmud returns to Washtenaw County

Mira Sussman, special to the WJN

Now in its fifth year as the premiere regional event of Jewish learning, Limmud Michigan returns to Washtenaw County on Sunday, March 22 at the Eastern Michigan University Student Center in Ypsilanti, Michigan. This annual day-long festival of Jewish learning features multiple sessions on a wide range of topics throughout the day. Over sixty community members will present to over 400 participants throughout the day on topics such as "Artificial Intelligence and Jewish Theology," "Race, Difference, and Safety in Jewish Spaces," "Exploring Haggadot," "Appreciating Rashi," and "A Jewish Response to Climate Change." Wherever one's interests lie, there will be fascinating topics to explore.

In Hebrew, Limmud means "learning." Limmud Michigan, an independent non-profit organization whose leadership hail from the Ann Arbor, Detroit, and suburban Detroit areas, has brought to Southeast Michigan this unique model of Jewish learning that began in England in 1980, and over the years has spread to 83 communities in 43 countries. Each Limmud community has its own unique flavor; For Limmud Michigan, this means drawing together teachers, artists, thinkers, activists, students, and storytellers from throughout Michigan and beyond for a one-day festival of Jewish thinking, learning, and celebrating. This year's program features many locally-known teachers, artists, and thinkers, as well as welcoming presenters from New York, Minneapolis, Las Vegas, Philadelphia, and more.

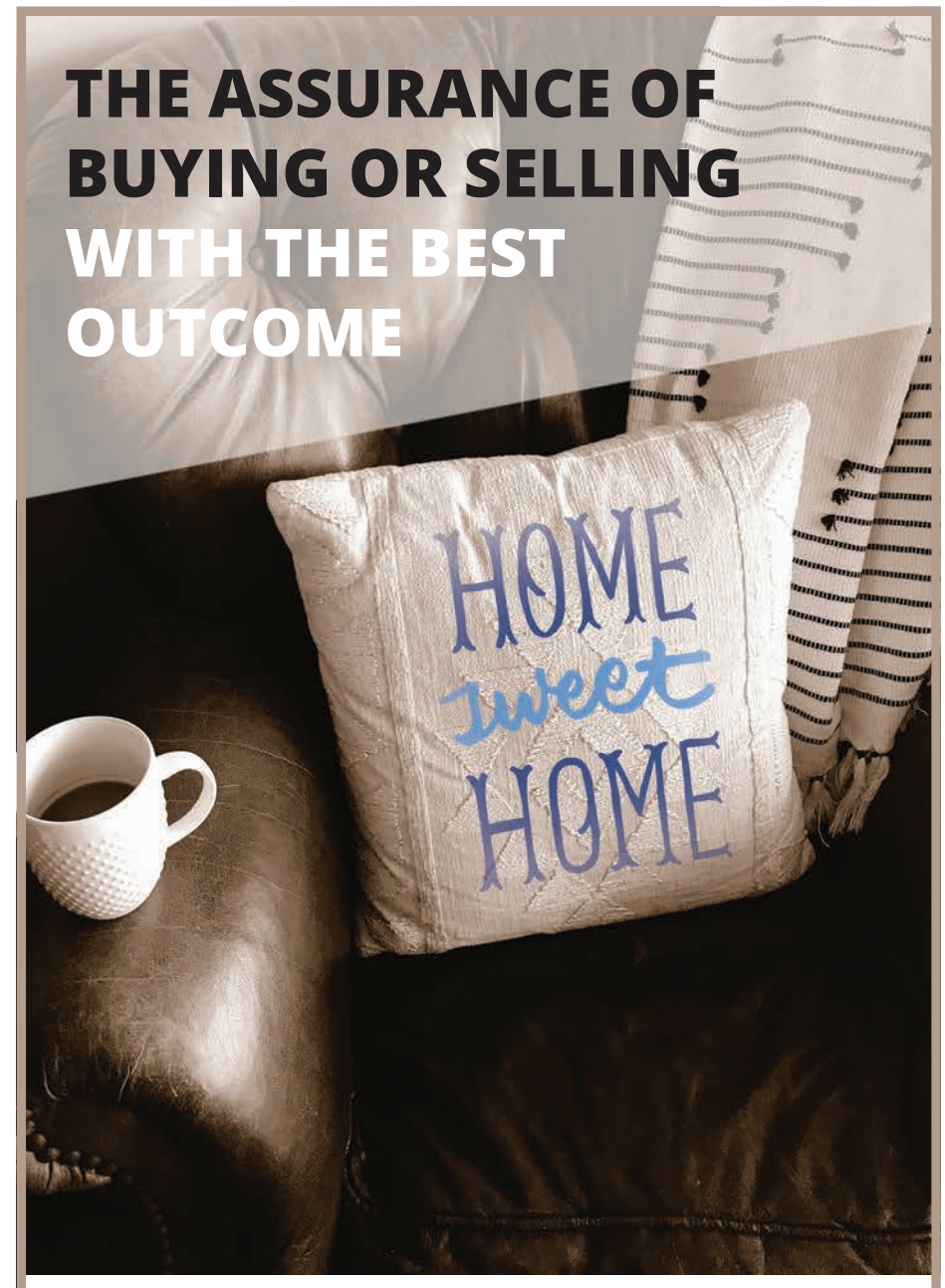
"Limmud is like the religious school you always dreamed of," says participant and presenter Jack Zaientz. "I'm going to be teaching about monsters and magic in the Jewish tradition. This is all directly from the Talmud and commentaries, right there next to all the moral and ethical teachings that are the foundation of Judaism. These ancient texts have something to teach us about being alive today."

This year's festival is the first time that Limmud will be held at Eastern Michigan University in Ypsilanti. "We are delighted to have Limmud at Eastern Michigan University," says Martin Shichtman, Director of Jewish Studies at EMU. "Hosting Limmud highlights our strong relationship with the Southeastern Michigan Jewish community."

Participating in Limmud is a unique experience, in that it brings together people from different Jewish denominations, all ages, genders, backgrounds, interests, and beliefs to spend time together. "Participating in Limmud has been such a wonderful way to build relationships with members of the Jewish community I wouldn't have met otherwise," says Nicole Caine, Limmud Michigan's Co-Chair of the Volunteer Coordination Team.

This year's event will also include an on-site Camp Limmud, youth programming for children in kindergarten through eighth grades, so that their parents can fully participate in the day's programming. Camp Limmud will be led by the staff of the Jewish Community Center's Camp Raanana.

Additional information, including registration for Limmud Michigan, is available at www.limmudmichigan.org. . ■



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How (a slim majority of) Orthodox Jews became Republicans

Ben Sales, Laura E. Adkins

NEW YORK (JTA) — Like most of his Orthodox friends, Richard Goldberg was raised a Democrat.

But by 2000, Goldberg had affixed a Republican congressional campaign bumper sticker to the maroon Lincoln Town Car he drove to his Orthodox Jewish high school in Chicago. Spurred by concerns about President Bill Clinton's Israeli-Palestinian peace process, disgust with the Monica Lewinsky scandal and a desire to emulate his older brother, Goldberg had decided to become a Republican.

Though he was not yet old enough to vote, Goldberg knew he was unusual. He remembers walking into Chicago's largest Judaica store, Rosenblum's, to see stacks of yarmulkes adorned with the Democratic presidential campaign logo — including the name of Joe Lieberman, the Orthodox Jewish senator who had been selected as Al Gore's running mate.

"The owner of the bookstore was pushing me to get a Gore-Lieberman yarmulke," Goldberg told the Jewish Telegraphic Agency. "I said, 'These are very nice. Do you have them in Bush-Cheney?' He didn't even know how to respond."

Twenty years later, Rosenblum's says it isn't selling any campaign yarmulkes due to a policy of not offering political merchandise of any kind. But elsewhere, kippahs emblazoned with logos supporting President Donald Trump, a Republican, are readily available. The Orthodox world has caught up with Goldberg, who worked for years as a GOP political operative.

"I've never seen anything like it as far as support in the Orthodox community," Goldberg said about Trump.

Regarding the president's policies toward Israel, Goldberg said, "If your worldview is such that these things are unbelievable accomplishments and things that you've waited your whole life to see happen, this president is a dream come true."

Multiple surveys reflect Goldberg's experience. The vast majority of American Jews vote for Democrats, but a slim majority of Orthodox Jews voted for Trump in 2016.

Given the small numbers of Orthodox Jews and their concentration in mostly blue states, their votes are unlikely to have a major effect on the 2020 presidential election.

"If you take a look at most communities, how the Orthodox are going to vote … is irrelevant," said Ira Sheskin, a professor of geography at the University of Miami and a respected Jewish pollster.

But regardless of its small size, the shift in Orthodox politics is notable. In a country where most Jewish voters for president have opted for Democratic candidates, how did the most traditional segment of American Jewry — and often its most visibly Jewish — become Republican?

Good polling data on the Orthodox vote are hard to come by. But more than a dozen interviews with Orthodox leaders and experts on Jewish politics, plus a thorough review of the available data, reveal two main reasons why it changed.

Beginning in the 1980s, the Republican Party became the party of the Moral Majority, a prominent American political organization that centered on conservative social issues like support for school prayer and opposition to abortion. Decades ago, that was insufficient in and of itself to sway most Orthodox Jews. But in recent years, the Democratic Party has moved leftward on other social issues, alienating many Orthodox voters.

Most critically, however, the national Republican Party began to move in lockstep with Israel's government, bringing Orthodox voters with them. As the Democrats, in turn, have become increasingly critical of Israel, a majority of Orthodox Jews have started to feel more comfortable voting for Republican presidential candidates.

"I think it's Israel," said Mark Trencher, the founder of Nishma Research, a polling firm that has studied Orthodox political views. "Yes, there are other issues around school choice, around the economy doing well, but really Israel is so predominant. I think that's what drives this."

As evangelical Christians first moved right, Orthodox Jews remained on the left

Up through 2000. Experts said Orthodox Jews tended to vote in presidential elections much like the rest of the Jewish community — reliably for Democrats.

The Jewish-Democratic alliance crescendoed with enthusiasm for Franklin D. Roosevelt and held strong through the rest of the Twentieth century, as Jews joined African Americans in their fight for civil rights, continued to participate in labor unions, and disproportionately supported a wide range of liberal causes like progressive economic policy, reproductive rights and gun control.

The nascent Jewish state enjoyed strong support from Democratic politicians and organized labor, but experts said more than Israel considerations were at play. Even as they assimilated and climbed the American socioeconomic ladder, Jews continued to identify with their roots as an immigrant community.

While statistics on specifically Orthodox voting from that time are hard to come by, Binyamin Rose, an editor at *Mishpacha* magazine, an Orthodox publication, remembers a very pro-Democratic atmosphere when he was growing up Orthodox in the 1960s.

"If an Orthodox Jew were to vote Republican in those days, they would have been considered on par with having converted to Christianity," he told JTA.

In continuing to support Democratic presidential candidates, Orthodox Jews were becoming increasingly divergent from religious Protestant voters.

The first evangelical Christian president, Jimmy Carter, elected in 1976, was also one of the most liberal. But four years later, in the 1980 election, the late Rev. Jerry Falwell's Moral Majority coalesced around Ronald Reagan, launching evangelical voters as a political force that remains a major Republican voting bloc to this day.

Recent surveys have shown that across the United States, increased attendance at religious services correlates with higher support for Trump, and the evangelical Christian establishment has lined up almost exclusively behind right-wing Republican candidates.

But the Republican religious revival did not

extend to Orthodox Jews at first. For one, the religious right melded in opposing abortion rights as a crucial goal — an issue that is central to modern evangelical politics but is far more nuanced in Orthodox society.

"The issues of the '80s are dramatically different than the issues in 2020," said Abba Cohen, who has served as the Washington director of the haredi Agudath Israel of America for 30 years. "There wasn't the same kind of tension back in the '80s."

At the same time, Republican leaders were struggling to win over Jews with their approach to Israel.

In the early 1990s, Jews felt that Reagan's successor, President George H.W. Bush, was too tough on Israel, particularly with his administration's opposition to settlements and push for negotiations with the Palestinians. Reportedly in response to Jewish objections, Bush's secretary of state, James Baker, was quoted as saying "F— the Jews. they didn't vote for us anyway."

It became a self-fulfilling prophecy. In 1992, Bush won just 11% of the overall Jewish vote. Despite the growing social liberalism of the Democratic Party, Cohen says that most Orthodox voters stuck with Clinton because of his policies toward Israel.

Cohen recalls that a Bush staffer called him in 1992 and asked why more Orthodox Jews didn't support the president's re-election. After all, Bush was aligned with them on topics like religious freedom and school choice. Cohen explained that for the Orthodox, Israel was the core issue.

"We care about the moral issues of the day, and those are all very important issues and we recognize that the president shares some of our views on those issues," Cohen said he told the staffer. "But you have to understand that any prospective president [who] is going to cause anxiety in the community over the issue of Israel is just not going to get our vote."

Clinton also won over Orthodox Jews by consulting with them frequently and supporting their religious freedom, Cohen said. Clinton opposed same-sex marriage, supported certain kinds of federal funding for religious schools and in 1993 signed the Religious Freedom Restoration Act, which prohibits the government from "substantially burdening a person's exercise of religion."

"One of the most successful runs the Orthodox community had was during the Clinton years with regard to programs and schools," Cohen said. "We were very much welcome in the White House. We were part of policy meetings and events."

Gore's selection of Lieberman, a Shabbat-observant, kosher-keeping Democrat who spoke out about moral values, was a historic moment for American Jews, particularly the Orthodox.

"You had Joe Lieberman on the Democratic ticket, and Al Gore also had a strong, solid pro-Israel record," said Nathan Diament, executive director of the Orthodox Union Advocacy Center in Washington. "And George W. Bush was viewed with some suspicion because of the connection to James Baker and his father's administration."

In 2000, the year that Lieberman ran with Gore, just 25% of Orthodox Jews identified as Republican, according to Sheskin.

George W. Bush draws Orthodox support

But a shift began early in Bush's first term. By late 2001, Israel was deep in the throes of the second intifada, struggling to break a wave of deadly suicide bombings. The intifada also signaled the failure of the Oslo peace process that Clinton had championed.

That year, when the 9/11 attacks happened in the United States and George W. Bush declared a war on terror, many pro-Israel Jews saw it as a recognition of Israeli Prime Minister Ariel Sharon's fight against Palestinian terror, Goldberg said.

Supporters of Donald Trump hold signs in Hebrew and English as the president speaks at the Republican Jewish Coalition's annual leadership meeting in Las Vegas, April 6, 2019. (Saul Loeb / AFP via Getty Images)

Bush voiced support for Israeli actions to stem terror. Over the next few years, he would deliver a few other key items on Israel's wish list: He told the Israeli government that certain West Bank settlement blocs could remain part of the country under a future peace agreement; he cut off relations with Palestinian leader Yasser Arafat; and he opposed Iran's nuclear program.

"You see a decisive move against terror throughout the world and a doctrine laid down by President Bush that the terror committed against America is no different than the terror committed against Israel," Goldberg said. "In those moments and the months and years to come, the strong security alignment between the Bush administration and the Sharon administration turns a lot of heads in the Orthodox Jewish community."

The Bush White House capitalized on its inroads among Jewish voters. Vice President Dick Cheney headlined a fundraiser with kosher food for Orthodox Jews in 2002. And in the 2004 election campaign, Bush's team made a particular point of reaching out to Orthodox voters.

That year, Bush's share of the vote soared in several heavily Orthodox areas, according to an Orthodox Union analysis of election results. In a heavily Orthodox district of Brooklyn covering the neighborhoods of Borough Park and Midwood, his percentage nearly doubled from 34% in 2000 to 66% in 2004 — and the voting levels for Republicans have remained near that level ever since. In Lakewood, New Jersey, it rose from 46% to 67%. In Beachwood, Ohio, a mostly Jewish suburb of Cleveland with a large Orthodox population, it increased from 20% to 35%.

Obama and Trump accelerate the trend

President Barack Obama spent his eight years in office clashing with Israel's right-wing prime minister, Benjamin Netanyahu, on issues like West Bank settlements and Israeli-Palestinian peace. Their fiercest battle was over the Iran nuclear agreement, which Obama spearheaded and Netanyahu loathed and campaigned against.

Since then, the Republican alliance with Netanyahu has grown even closer. Trump has fulfilled one Israeli wish after another — recognizing Jerusalem as Israel's capital, cutting funding to Palestinians, pulling out of the Iran deal, recognizing Israel's annexation of the Golan Heights and more. Netanyahu, in turn, has featured Trump prominently in his own campaign ads.

"President Obama, under his leadership, the Democratic Party became not as favorable toward Israel, and under President Trump the Republican Party has become much more favorable toward Israel," said Farley Weiss, president of the National Council of Young Israel, an Orthodox synagogue association whose leadership has supported Trump. "Republicans have never been more supportive of Israel. Democrats have never been less supportive of Israel."

A 2019 survey from Gallup suggests that conservative Republicans are increasingly most sympathetic to Israel, while liberal Democrats increasingly sympathize more with the Palestinian cause.

To Orthodox Jews, that's a big deal. According to Nishma Research, a survey organization focusing on the Orthodox world, 31% of haredi respondents and 18% of Modern Orthodox respondents said that a candidate's "views on Israel will essentially determine their vote." An additional 45% of both groups said that a candidate's views on Israel were "very important."

By contrast, only a quarter of American Jews as a whole say Israel is one of their top three concerns when voting, according to a 2015 survey by the American Jewish Committee.

Another important shift took place as the Republican Party was cementing itself as staunchly pro-Israel: The burgeoning fight over LGBTQ rights — and especially same-sex marriage — became the burning social issue of the new millennium.

The decades-long evangelical Christian fight to overturn the Roe v. Wade decision on abortion had failed to galvanize Orthodox voters. But unlike abortion, which is permitted in some cases under rabbinic law, Orthodox Jews believe that the Torah strictly forbids same-sex marriage. When Democrats started backing marriage equality, Republicans found another opportunity to court Orthodox Jews, and in 2015, when the United States Supreme Court legalized same-sex marriage, the only major American Jewish groups to object were Orthodox.

"The norms are pretty clear," said Roberta Rosenthal Kwall, a law professor at DePaul University and the author of *Remix Judaism*. "Supporting [liberal social issues] or making those a part of your agenda, if anything, that's going to push Orthodox voters away."

An alliance — and a possible split — in the Orthodox world

Orthodox Jewry's Republican shift reached a tipping point in 2016. That year, 18% of American Jews voted for Donald Trump, according to an American Jewish Committee survey. But the same survey found that Trump won 54% of the Orthodox vote.

A survey by Nishma Research reported a similar statistic — but concluded that haredi Jews, who make up about two-thirds of Orthodox Jews in America, drove the shift. Nearly three-quarters of haredi Jews voted Republican, the survey found.

Ami Magazine, a publication that primarily serves haredi readers, published a survey in December of "close to 1,000 Orthodox Jewish respondents from at least 12 different states" and found that while only 40% of respondents were registered as Republicans, 89% "approve of the job Donald Trump is doing as president."

In contrast, Nishma found, only about a third of Modern Orthodox respondents said they voted for Trump.

There are reasons to suspect that the survey may have overstated the split. But Kwall said she was unsurprised by the finding that Modern Orthodox Jews, who frequently live, work and study alongside non-Jews, are less politically conservative than haredi Jews.

"You're not necessarily living in your little shtetl, and that's going to flow over into how you're feeling about the elections and how you're feeling about Trump," she said.

Demographic trends suggest that any split in the Orthodox community is unlikely to reverse the rightward trend in its voting. Haredim, who tend to have large families, make up an increasing share of Orthodox Jewry.

Ultimately, the Republican Party's support for Israel, conservative social policy, and religious liberty might lead Orthodox Jews to overlook Trump's foibles, Rabbi Avi Shafran, Agudath Israel's director of public affairs, wrote in an email to JTA.

"While there are some Orthodox Jews who embrace President Trump as a hero, many more appreciate things he's done that express their values and hopes but at the same time disapprove of his 'style' and things he has said and tweeted," Shafran wrote. "They may still support him, but their support stems from his policies, not his persona. They are voting their interests, not donning MAGA hats."

And unlike their more liberal counterparts, Orthodox Jews aren't concerned about Trump's response to rising antisemitism. Seventy-three percent of American Jews overall disapprove of Trump's handling of antisemitism, according to the AJC. But overall, Orthodox Jews see Trump as an ally in the fight against hate.

Ami Magazine found that more than 90% of its respondents trusted Trump on antisemitism over Democratic leaders.

"The part where this doesn't all add up is that it comes along with an emboldening of the extreme right," Shana Friedman, the managing editor at *Mishpacha*, wrote in an email to JTA. But the average Orthodox voter, she added, may not "consider some KKK types in South Carolina to be the same threat as the progressives fighting for changes right there in their cities, or just figures it's still a better option."

Kwall says that ultimately, to Orthodox Jews, it is Trump's policies that matter, not his rhetoric.

"Whereas liberal Jews will often say 'listen to his tropes,'" Kwall said, "the people on the right say 'look at what he's done.' ■

WZC election underway: Vote by March 11

Michael Appel and Carol Levin, special to the WJN

First convened in 1897 by Theodore Herzl, the World Zionist Congress (WZC) is gathering for the 38th time later this year. Until March 11, any self-identifying Jew who will be 18 years of age or older by June 30 and who lives in the United States can go on-line and vote for slates, sending delegates to the Congress when it convenes in Jerusalem this October.

Five years ago, the last time this election took place, about 56,000 people, roughly 1% of American Jews, chose to vote. The largest slates coming out of that election included: ARZA – representing the Reform and Reconstructionist movements, which earned 56 of the 145 delegates; Mercaz – representing the Conservative movement with 25 delegates; Orthodox Israel Coalition – representing many Orthodox institutions with 24 delegates. These three most successful slates all benefited from their connections with organized Jewish religious movements. Eight smaller slates, rooted in specifically Zionist organizations or in smaller demographic niches in the Jewish community, shared the remaining 40 spots.

This time, there are more slates running and early voting suggests heightened interest. Yet in researching this article, it became clear that most people – even those who are active in Jewish life--know little or nothing about these elections and most have never participated previously. So, why would someone choose to cast a vote? How does the voting work? And who is sponsoring slates?

Who can vote? What is the voting process?

Voting takes place online through a website (ZionistElection.org) administered by the American Zionist Movement (AZM). AZM is composed of 33 national Jewish organizations and is charged with organizing the election by the World Zionist Organization. The website describes the competing slates and offers links to learn about their platforms, their candidates, the WZC and its related institutions, and a video on how-to-vote.

The website allows interested voters to register by acknowledging their eligibility as American Jews at least 18 years old. Additionally, they must acknowledge the Jerusalem Program as the platform of the World Zionist Organization, not be voting in the upcoming Israeli elections, and pay a $7.50 administrative fee to cover the costs of the election ($5 for those 18-25 years of age). The website also describes the competing slates and offers links to learn about their platforms, their candidates, the WZC and its related institutions, and a video on how-to-vote.

Checking the box that affirms "I accept the Jerusalem Program" is a hurdle to participation for some American Jews for a variety of reasons. The AZM website describes the Jerusalem Program as stating that "Zionism, the national liberation movement of the Jewish people, brought about the establishment of the State of Israel, and views a Jewish, Zionist, democratic and secure State of Israel to be the expression of the common responsibility of the Jewish people for its continuity and future." Discomfort with the language of the Jerusalem Program highlights the diversity of the Jewish community and the challenges in finding common language and vision. Some Orthodox critics object to the lack of God and religious content in the Jewish claim to nationhood; some left critics chafe at language calling for "settling the country" (of Israel) even as that language is not satisfying to those who want settling the whole land of Israel to be clearly spelled out; a specific Zionist commitment to a "democratic" state is problematic to some, while others are troubled by language about a "Jewish" state that favors some citizens over others; and still others reject Zionist language around Aliyah that elevates Jewish life in Israel above Diaspora Jewish life.

WHO'S WHO ON THE BALLOT?

Eretz Hakodesh:
Protecting the Kedusha and Mesorah of Eretz Yisrael

Vote Reform: ARZA
Representing the Reform Movement and Reconstructing Judaism

Israel Shelanu (Our Israel)

Orthodox Israel Coalition – Mizrachi: Vote Torah

Vision: Empowering the Next Generation

MERCAZ USA:
The Voice of Conservative/Masorti Judaism

Dorshei Torah V'Tziyon:
Torah and Israel for All

Hatikvah: Progressive Israel Slate

Ohavei Zion:
World Sephardic Zionist Organization

Herut Zionists: The Jabotinsky Movement

ZOA Coalition: Zionist Organization of America (ZOA)
Torah from Sinai, Make Israel Great,
National Pro-Israel Partners –
Courageously Defending Israel,
Sovereignty & the Jewish People

American Forum for Israel

Kol Yisrael: For the love of Israel -
Making Zionism Compelling in the 21st Century

Shas Olami

Delegates will be allocated to the various slates based on the percentage of the total vote earned by that slate. The United States sends 152 delegates to the Congress which has 500 delegates in total. Israel sends a similar number and the rest come from other Jewish communities around the world.

Who's on the ballot? What's causing greater interest in the election?

Because so few votes were cast in the previous elections, many of the slates this time are working hard under the belief that significantly more voters can be engaged. There has been some realignment since 2015, and new slates representing particular viewpoints. The Reconstructionist movement has joined with the Reform movement in the ARZA slate. On the left/liberal end, the Hatikvah slate now includes the traditional progressive Labor Zionist organizations, who have been joined by organizations with similar outlooks (JStreet, the New Israel Fund, the Jewish Labor Committee and T'ruah.) On the right, the ZOA Coalition slate brings together many right-of-center activist organizations (including the Zionist Organization of America, Torah From Sinai and Make Israel Great). Other smaller slates target communities of Israeli-American Jews, Russian-American Jews, Sephardic and Mizrachi Jews. There are slates who identify with historic Revisionist Zionism, with new youth-led activism and as "non-partisan." The 15 slates reflect the combined diversity of the American Jewish community and Israeli politics.

Michigan Candidates

Ann Arbor is home to a candidate on the Hatikvah slate, SooJi Min-Maranda. Min-Maranda is the former Executive Director at Temple Beth Emeth; she is currently the Executive Director of the national Jewish group ALEPH: Alliance for Jewish Renewal. ALEPH describes itself as having an approach to revitalizing Judaism that combines "the socially progressive values of egalitarianism, the joy of Hasidism, the informed do-it-yourself spirit of the havurah movement and the accumulated wisdom of centuries of tradition." This year marks the first participation in the WZC elections for both ALEPH, which formally endorsed the Hatikvah slate, and for Min-Maranda.

Another candidate whose name might be familiar to many in Ann Arbor is former Congressperson Sander Levin. Now 88 and retired from Congress, Congressperson Levin is on the ARZA slate. "I have been active in a Reconstructionist synagogue, T'chiyah in Detroit, especially in recent years," Levin explains. "When they asked me to be on the slate, I decided I'd be glad to join them."

Other Michigan candidates include: David Reifler, from Grand Rapids running on the Mercaz slate; Uri Lorkis from Oak Park and Daniel Selesny from Southfield are running on the Vision: Empowering the Next Generation slate.

Both Min-Maranda and Levin describe their decision to become candidates as rooted in the consistency between their personal values and those of the slate they joined. For Min-Maranda, the involvement of ALEPH in the Hatikvah coalition was also important. It was not an easy decision for the ALEPH board as their network of communities is not of one mind on all the issues on Hatikvah's platform--particularly its opposition to the Occupation and explicit support for a two-state solution. Ultimately, Min-Maranda explains that "taking action based on our values is more important than ever before. It's not just what you believe, it's what you do." Personally, Min-Maranda also responds positively to Hatikvah's focus on solidarity with Israelis working for a more pluralistic society and against racist trends in both Israel and the United States. As a Jew of color, she stresses that representation matters and was impressed with Hatikvah's commitment to a slate that reflects the diversity of the Jewish community. "You need to be at the table when decisions are made," she concludes. She emphasizes that her very presence and contributions highlight that "this is what Jewish looks like."

Levin explains that "I reviewed the ARZA slate and a number of issues of importance to me were emphasized, including Israel's security, strong support by the United States for Israel, facing up to how a permanent peace will be brought about, supporting a two-state solution, and recognition by Israel of the various ways we practice Judaism in the U.S." Levin also describes a timeliness to highlighting these issues. "We are working to keep involved those who are generationally removed from Israel's founding," he explains. "There was previously a shared concern about Israel's security. At the same time, I think, especially for the younger generation, there is increasing concern about policies in Israel and U.S. policies towards Israel. This makes the Congress and its agenda more important."

What's at stake?

This election will have an impact. Through their role governing the World Zionist Organization (WZO), the delegates impact how $5 billion is spent over the next five years through Jewish organizations internationally, including in both Israel and the United States. The WZO also has an important influence on related national institutions in Israel such as the Jewish National Fund and the Jewish Agency for Israel. All of these institutions have experienced conflict around controversial subjects including the equal recognition of non-Orthodox Jewish denominations and support for Israeli institutions in the Occupied Territories.

There are not many opportunities for Jews throughout the world to vote–as relative equals–on Israel-Diaspora issues that affect them collectively. The WZC elections, generally only every 5 years, are one such opportunity. A review of the slates and their platforms reveals the ability to support virtually every position in regard to these heavily debated issues. So, follow the web to ZionistElection.org and cast your vote. ■

American residents who are Jewish and 18 or older are eligible to vote for US delegates, providing they aren't voting in the upcoming Israeli election.

VOTING IS EASY

Register online at ZionistElection.org
Pay a ballot fee of $7.50
($5 for ages 18-25)
Agree to the Jerusalem Program
Mark a box next to one slate
Submit your ballot before March 11th

From Ann Arbor to urban kibbutz in Israel

Emily Eisbruch, special to the Washtenaw Jewish News

It's no secret that kids raised in Washtenaw County frequently branch out to other areas of the country and the world as they launch their adult lives. Chicago, New York, and the Bay Area seem to top the list these days. Yet for those raised in a Jewish framework, a life in Israel can be a compelling choice. This is the story of six young adults from Washtenaw County, ages 27 to 33, who are part of the Dror Israel Educational Movement (http://drorisrael.org.il/english/) and are finding fulfillment living in Israel in an urban educators' kibbutz environment.

Dror Israel is an organization working towards a society of democracy, equality, and peace created through education and community, where all share responsibility, benefit from opportunity, and realize their own potential. They aim to educate and empower young people and marginalized groups to actively contribute to their communities and to create a shared society in Israel.

Sophia Blumenthal

Sophia Blumenthal lives in Jerusalem in an urban educators' kibbutz, as part of the Dror Israel movement, along with Maya Lamm and Matan Naamani and several others from Israel and around the world. "Dror Israel is a movement that combines my love of Israel and my desire to make a difference," says Sophia. Sophia was raised in a conservative Jewish household in Ann Arbor, attending Beth Israel Congregation, where her father Bob Blumenthal currently serves as president. She attended Hebrew Day School of Ann Arbor, Camp Tavor (https://www.camptavor.org/) and participated in the Habonim Dror Workshop program as a gap year after high school. Habonim Dror is the name for Dror Israel serving English language countries.

Sophia works on the Dror Israel fundraising and outreach team, creating strong relationships between international Jewish communities and Israel. She, along with others profiled here, is enrolled in a five-year "Informal Education" degree program at Beit Berl College, a multidisciplinary college focused on training educators.

Maya Lamm

"I grew up in many Jewish frameworks in Ann Arbor," says Maya Lamm. "My family and I were members of Beth Israel Congregation and went to services often as a child, including of course my own bat mitzvah. I also attended Hebrew School at Beth Israel until high school and worked there as a *madricha* (counselor/teacher) afterwards. Throughout high school I attended Keshet (community-wide program teaching modern Hebrew), and I continued studying Hebrew in college as well. And of course, I went to Camp Tavor and Ken Pardes (youth group) as part of my movement membership in Habonim Dror North America, culminating in participating in the gap year Workshop program in Israel. In addition to those structured activities, I grew up in an Israeli, Hebrew-speaking family and had a strong consistent connection to Israel."

"I made *aliyah* with my core group from Habonim Dror, including Matan Naamani and Sophia Blumenthal. We decided together that we wanted to explore collective life in Israel centered around education and social justice." Currently Maya is a national educational director in Hanoar Haoved, the Israeli partners of Habonim Dror and youth movement associated with Dror Israel.

Yasaf Warshai

On his upbringing in Ann Arbor Yasaf Warshai comments, "Being part of the Ann Arbor Reconstructionist Havurah, which at that point didn't have a single fixed meeting place, meant that I was introduced to a variety of Jewish spaces from a young age, including Beth Emeth, Beth Israel, the JCC, and houses of many people in the community. My mother working at Hebrew Day School of Ann Arbor also meant I had lots of interactions with other Jewish kids.

"I attended Camp Tavor starting at age nine, and it's hard to put into words just how big of an impact that had on my life. Experiences of friendship and unwavering acceptance, of fun and learning and caring for others in a deep way, and of letting go of fear of judgment, were all things that I experienced at Camp Tavor that shaped me as a person.

"Participating in the Workshop gap year in Israel, I connected in a deeper way with the ideas I had learned to love at Camp Tavor – ideas like living and working together in community, as well as a deeper connection with Israel.

"In many ways moving to Israel was a continuation of those same values. I knew that I wanted to live collectively in some form. And I knew that I wanted to do so in a way that was connected to and contributed to the society around me, not in a reclusive or closed-off way. Dror Israel represented the opportunity to do just that, along with a like-minded group of people who I had been fostering a connection with for the better part of my life."

Yasaf lives in a Dror Israel urban kibbutz in Tiberias and works in a printing house for the Dror Israel movement. He also runs educational street art workshops.

Matan Naamani

Matan Naamani attended Hebrew Day School of Ann Arbor and had his bar mitzvah at Beth Israel Congregation. He attended Camp Tavor, as a camper, counselor, and coordinating staff member, and he participated and then became a leader in the Habonim Dror youth group. "I made aliyah with my core group in Habonim Dror, which formed towards the end of my university studies, including Ann Arbor locals, Sophia Blumenthal and Maya Lamm." says Matan.

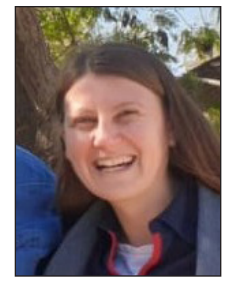
"Shortly after arriving in Israel, I began working at a youth center for at-risk youth run by Dror Israel in Akko. Our partnerships and friendships with members of Dror Israel opened opportunities for work, friendship, economic benefits, cultural exposure, and meaningful relationships with *tzavabarim* (native born Israelis).

"Alongside the local welfare department and the national Ministry of Education we were able to start some very interesting new programs for finding and reaching out to demographics of at-risk kids that would otherwise slip through the cracks in the existing welfare and education systems."

Currently Matan works as financial director for the southern district of the Dror Israel youth movement in Israel (HaNoar HaOved), which includes 13 local branches in cities and kibbutzim.

Yelena Adelman

Yelena Adelman was a fourth grader when her family moved to Ann Arbor. The family joined Beth Israel Congregation and Yelena attended Hebrew School there. In fifth grade, Yelena's family moved to Saline. There were few Jewish kids in Saline and it was important for her family that she develop a strong Jewish identity. So Yelena attended summer camp at Camp Tavor, where she thrived and eventually became a counselor.

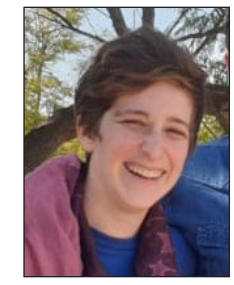


"I stayed active in Habonim Dror and Camp Tavor throughout my years in university." says Yelena. "After graduating from college, I worked on the Habonim Dror national staff in New York City for two years and then became a Workshop *madricha* (counselor) in Israel. I deepened my partnerships in Israel and felt I could actualize my visions for society and live in a meaningful way by continuing to be in the Dror Israel movement, and I decided to stay in Israel and make Aliyah.

"I am an educator at a high school in Carmiel that is at the forefront of Social Project Based Learning. It aims to take the informal education we grew up on in the youth movement and implement it in the formal school setting. Hundreds of educators visit the school every year to learn about dialogical education."

Dafna Eisbruch

Dafna Eisbruch's upbringing in Ann Arbor featured attending Hebrew Day School of Ann Arbor, spending summers at Camp Tavor (as a camper and then counselor and staff), teaching religious school at Temple Beth Emeth, and attending Keshet (community-wide modern Hebrew program). As a family, the Eisbruchs are members of the Ann Arbor Reconstructionist Congregation. After a gap year in Israel, Dafna attended University of Michigan and then made the decision to pursue life in Israel.



With a passion for shared existence work, Dafna initially lived in a Dror Israel urban kibbutz in Haifa and facilitated youth groups in the Arab villages of Sakhnin and Kfar Manda. She was trained at Beit Berl's outdoor education program to conduct school trips to the northern parts of Israel.

Currently, Dafna works as a journalist for the online publication *Davar* (https://en.davar1.co.il/) which is affiliated with the Histadrut, Israel's main labor union. "At *Davar*, I research and share information on topics around health, public safety and a just society" comments Dafna. "I feel like my life in Dror Israel is a natural continuation of my upbringing in the Jewish community in Ann Arbor."

Sophia, Maya, Matan, Yelena, Yasaf and Dafna welcome hearing from anyone who'd like to know more about Dror Israel, life in an urban kibbutz or just to say hi. They invite any Ann Arbor residents to come see the projects they are working on in Israel. Sophia (sophiablumenthal@gmail.com) is a natural contact point as she works on Dror Israel outreach. ■

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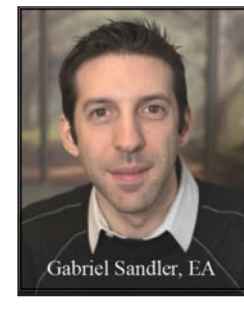

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Rabbis' Corner: Thoughts on Purim

A Lesson from the Godless Book of Esther

Rabbi Jared Anstandig, special to the WJN

It is remarkable that we consider the *Scroll of Esther* to be a sacred book. Not only that, but we dedicate an entire holiday, the holiday of Purim, to reading and celebrating the story. But, if you really think about it, the events that Purim commemorate are hardly religious. There is no magic oil lasting for eight days, no splitting of a sea, no dwelling in huts. It's a story of a woman who masks her identity as a Jew, intermarries, and by virtue of being in the right place at the right time, successfully thwarts an antisemite's attempt to eradicate the Jews. It's a powerful story, no doubt. But, a religious story? God's name does not even appear one time in the entire scroll! So, how did this story and the holiday of Purim make their way into our calendar and Bible?

Rabbi Jared Anstandig

Perhaps this story is so significant precisely because God and religion are so absent. The Talmud in Tractate Sabbath (page 88a) reports that when the Israelites stood at Mount Sinai to receive the Torah, God lifted the mountain over their heads and threatened them, "If you accept the Torah, good. If not, I will drop the mountain and this will be your grave." Needless to say, the Israelites were very enthusiastic to accept the Torah. This threat notwithstanding, the Talmud then assures us that eventually the Israelites accepted the Torah full heartedly – during the events of the Purim story.

Rabbi Meir Simchah HaKohen of Dvinsk (19th century, Lithuania) explains that this passage in the Tamlud is far from a historical account. Rather, it represents a deeper truth about the human experience and Judaism. When the Israelites initially accepted the Torah at Mount Sinai, it was in the wake of the plagues in Egypt and the splitting of the sea. The existence of God was so apparent that they could do nothing but accept the Torah. It was as if they were coerced directly by God's own actions. But, in the times of Purim, God was entirely absent. Every twist and turn of the story of Esther could be explained by coincidence, luck, and human initiative. Nonetheless, the Jews of Persia saw God hidden behind the scenes. Their salvation wasn't merely happenstance; The God of Israel stood by their side from beginning to end.

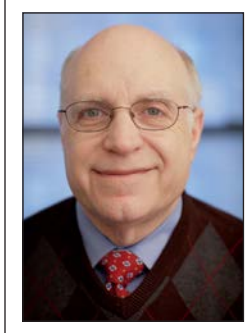
This is why the story of Esther is so crucial to our religion. It reminds us that though we may not see the Hand of God in our daily lives, it is most certainly there. As a teacher of mine often pointed out, if you shuffle the letters of the Hebrew word for coincidence ("mikre," spelled "mem," "kuf," "reish"), you get the words "Just from God" (Rak MeHashem). This Purim, may we be able to recognize the hidden workings of God in our lives. ■

Esther's responsibility...and ours

Rabbi Robert Dobrusin, special to the WJN

And who knows, perhaps you have attained to royal position for just such a crisis.

Mordecai's impassioned plea to Esther in which he urges her to tell the king about the plot against the Jews is one of the most dramatic moments in the book of Esther. He begs her to see her role as queen as enabling her to do what others could not as the Jews faced the threat of annihilation.



Rabbi Robert Dobrusin

We sometimes overlook how dramatic the story of Megillat Esther really is. After all, we are often too pre-occupied with costumes and celebration to listen seriously to the story and, of course, we know how the story comes out in the end.

But, we would do well to pay close attention to the story as it can teach us important lessons about who we are and what we can and must do in life.

So, in that spirit, let me share one of those important messages.

I am not a huge movie fan but when I see a movie that inspires me, I find myself drawn to seeing it over and over again and the words of the critical scenes always stay with me.

This is the case with one of my favorite movies: *The Verdict*, a film directed by Sidney Lumet and starring Paul Newman. If you have not seen the movie, I would urge you to do so. It is a fascinating character study of a human being struggling with his shortcomings and his failures. The movie, as the name implies, is a movie focused on a trial and attorney Frank Galvin's attempt to win a medical malpractice case against a powerful hospital.

I will not reveal any more about the film but will share with you Frank Galvin's speech just before the end of the movie as he summarizes the case for the jury. Reading it will not do it justice. You need to see it and to understand it in context to get the full effect. But, even by reading his words, we are reminded of its critical message.

It had been a lengthy trial with many dramatic moments and when asked by the judge to give his final statement, Frank Galvin hesitates, crumbles a piece of paper in front of him, stands up, heaves a sigh and says this:

"Well, so much of the time we're just lost. We say:" Please God tell us what is right, tell us what is true." There is no justice. The rich win. The poor are powerless. We become tired of hearing people lie and after a time we become dead, a little dead. We think of ourselves as victims and we become victims. We become weak; we doubt ourselves; we doubt our beliefs; we doubt our institutions. We doubt the law. But, today, you are the law. You are the law. Not some book, not the lawyers, not the marble statue or the trappings of the court; those are just symbols of our desire to be just. They are in fact a prayer, a fervent and frightened prayer. In my religion, we say: "act as if ye had faith and faith will be given to you." If we are to have faith in justice, we need only to believe in ourselves and act with justice. See, I believe there is justice in our hearts."

It is an impassioned and brilliant speech.

It brings tears to my eyes each time I watch it.

And it reminds me of a message from the Megilla.

The line that resonates with me in thinking about Purim (and certainly about some current events as well) is Galvin's admonition to the jury that: "You are the law." He told them that, at that moment, they were the final arbiters of right and wrong. They may have felt reluctant to be in that position and might have had a desire to avoid the critical decision. But, in the same way Mordecai did for Esther, Frank Galvin reminded them that that is where they found themselves and they had to seize the opportunity.

There are many lessons in the book of Esther. But surely one of the most critical is the importance of acting definitively and courageously when we find ourselves in the position to do so. We must recognize that there come times in life when "we are the law." There are times when we can determine, if not the fate of another individual or an entire people, then in a smaller but significant way, the direction of the world, whether towards justice or injustice, towards right or wrong.

Maimonides taught that we should view the entire world as precariously balanced between destruction and redemption so that even one act we perform may tip the balance in the right direction. Do we have the courage to be the agent of positive change in the world?

As Frank Galvin taught us: "we need only believe in ourselves and act with justice." May we all have the courage to do so when we, as we surely will, are presented with the opportunity to make a difference. ■

Remembering to blot out the memory of Amalek

Rabbi Aharon Goldstein, special to the WJN

The holiday of Purim will take place on March 10. The Shabbos before Purim is the first Shabbos of March, March 7, and we will be reading the story of Amalek. The reading is called Parshas Zachor – to remember – referring to the story of Amalek. Since Haman was a descendent of Amalek it is quite appropriate at this time of year to tap into his ancestor and to fulfill the Mitzvah that says we have to remember what Amalek did to us. When we look in the Torah there are two places that speak about blotting out the memory of Amalek. One is in Exodus 17: 14 in the portion of Beshalach. The second time is in the description of events occurring when the Jewish people left Egypt, Deuteronomy 25: 17, portion Ki Teitzei. The difference between the two stories is that, in Beshalach, "God" will blot out the memory of Amalek but in Ki Teitzei there is a commandment for the "Jewish people" to blot out the memory of Amalek.

Rabbi Aharon Goldstein

The commandment in Deuteronomy/Ki Teitzei tells us that "we" have the obligation to blot out the memory. However, a question arises. How do we blot out a memory? In Beshalach there is no question – God will do it for us. But in Ki Teitzei the obligation is on "us" to forget on our own accord – how do we do this?

Furthermore, the very fact that the Torah tells us that we have to remember the story of Amalek is a contradiction to the commandment to blot out his memory. By reminding ourselves of what Amalek did is bringing up memories of his deeds. So we are recognizing it and reminding ourselves. The Torah says to remember what Amalek did and at the same time we have to blot out his memory! So how do we both remember what he did and blot out the memory of what he did?

Reminding ourselves of what he did while at the same time blotting out his memory is not a contradiction. On the contrary, it is an obligation for every Jew to remember, at all times, what Amalek has done to us. Regarding the command to blot out Amalek: when we recognize what Amalek is doing to us, all the time until this day, we must blot out and get rid of that memory and anything that is associated with him. This includes not only his descendants but his animals and anything of his that would cause us to remember him – because this would transgress the command that we should blot out his memory. The conclusion from the Torah is that nothing should remain from Amalek including his memory – nothing positive. Even neutral reminders like his animals must be blotted out.

So the Mitzvah is to remember to blot out all memories of Amalek.

There is a custom where people used to write the name of Amalek on a piece of wood or stone and wait for Purim to come. Then, during the reading of the Megillah, when the name of Haman was mentioned (Haman was a descendant of Amalek) they would bang the stones and wood to blot out the name of Amalek. We can see that this custom is two parts: first we write the name, then we "blot out" the name. Therefore, we remember the name in order to blot out the name.

How do we view this in our service to God? On a spiritual level we also have to deal with Amalek. Today, Amalek is represented by anything that will "cool down" a Jew from fulfilling Torah Mitzvahs. As the Torah tells us, Amalek met up with the Jews on their way out of Egypt when they were going to receive the Torah. In Hebrew, the same term that is used for "meeting up" also can mean "cooling off." Amalek tried to cool off the enthusiasm the Jews had to receive the Torah. He didn't try to tell them not to receive the Torah, he more cunningly tried to merely cool their excitement for doing something spiritual and holy. The Torah says that whenever one gets this feeling of cooling of enthusiasm for doing something good – that comes from Amalek! To this day, Amalek's job is to cool us down from our excitement of doing Torah Mitzvahs. That has to be blotted out. We can't elevate it. We can't refine it. We just have to blot it out. There's no dealing with it. We don't have to try to understand it logically. Just getting rid of it is the only option. That is the Mitzvah to blot out Amalek.

So how do we get rid of Amalek? We do it by taking upon ourselves the attitude of " Kabbalas Ol " - the yoke of God. Because when a person serves God only on the basis of their intellect or their feelings, Amalek can enter and cool them down. However, when a person is committed to serve God by accepting "the yoke of Heaven" of Torah and Mitzvahs, they are doing it beyond a limited, rational understanding and there is no way Amalek can enter and cool them down with rational arguments because their acceptance of the yoke of heaven is made with a decision that is beyond reason. So when a person has this attitude of going beyond understanding in their service of God, simply submitting to the higher authority of God, that's how they get rid of Amalek.

Once Amalek is gone, the Torah says that the Name of God will be complete and His throne will be complete. This will be with the coming of Moshiach - may it be speedily in our days. ■

Chabad and JCC plan "Purim in Mexico"

Sora Gordon, special to the WJN

Purim is long-beloved holiday celebrated by Jews all over the world, from Australia to America, New Zealand to Nova Scotia. This year, Chabad of Ann Arbor in conjunction with the Jewish Community Center will be celebrating the holiday of Purim in Mexico, and they are hoping you'll join them.

Both Chabad of Ann Arbor and the JCC strive to consistently create new and creative ways to fill the Jewish holidays with joy for everyone from children to adults alike, and Purim provides a perfect opportunity for them to think outside the box. Traditionally, Purim is a holiday celebrated with fun and food, light and joy. Chabad and the JCC plan on doing just that, but with a fiesta-themed twist that promises plenty of fun for the entire family. There will be music, dancing, fun and games for all ages.

"We decided to stick with an international theme for a reason," says Chabad of Ann Arbor director, Shternie Zwiebel. "Jews all over the world have been celebrating the holiday of Purim for hundreds of years, so we wanted to unify the experience by showcasing what Purim celebrations in other regions and communities might look like." Jessica Gillespie, a representative of the JCC, agrees. "Every year, we at the JCC look forward to joining forces with Chabad to bring joy to the celebration of Judaism. Last year's Purim in Israel program was so popular, it only makes sense to keep the travel bug going. Purim in Mexico is going to be even bigger and better than ever!"

The festivities will take place on Tuesday, March 10, beginning with a Megillah reading at 5:15p.m., in which the story of how the brave Queen Esther teamed up with her cousin Mordechai to save the entire Jewish people from the wicked Haman will be told. The reading will be followed by a fun-filled fiesta for the whole family at 5:45p.m., which will feature Mexican cultural staples such as a Mariachi band, piñata, and a delicious dinner spread of tacos, guacamole, Mexican-style tortilla chips, non-alcoholic margaritas and more.

Of course, no Purim celebration would be complete without costumes, seen as a staple of the holiday, so of course, guests are strongly encouraged to come in their favorite Purim costume. Chabad and the JCC are known for their amazing Purim events that are anticipated all year long, and focus on Jewish unity and togetherness. So mark your calendars for Purim in Mexico – it will be one fiesta you won't want to miss!

The cost of Purim in Mexico is: At the door $40 per family or $12 per person, before March 5 $35 per family $10 person. ■

Chabad Hebrew School

Sora Gordon, special to the WJN

When many children think of an ideal Sunday morning, they think of sleeping late, playing video games, or hanging out with their friends. For some very lucky students in Ann Arbor, the ideal, fun-filled Sunday also includes a morning at Chabad Hebrew School.

The words Hebrew School and fun don't usually go together, and many adults have less than fond memories of Sunday afternoons spent in stuffy classrooms, prepping for their Bar and Bat Mitvzvahs. But Chabad Hebrew School takes another approach entirely.

The goal of CHS is to create an educational yet entertaining environment where students look forward to attending classes and learning about their Jewish heritage. "From the beginning, our goal was to get our students excited about learning about all sorts of Jewish holidays and customs," says Shternie Zwiebel, the Chabad Hebrew School director. "We are now entering our 6th year at CHS, and I'm happy to say that each year we more than meet our goal in that regard, as our students eagerly look forward to class and seeing which exciting way the lesson will

be brought to life that week."

Each week brings something new at CHS, as the faculty take pride in their innovative curriculum, bringing a new perspective on Jewish heroes and history through games, crafts, interactive activities, and more. Right now, the students are actively engaged in the international JewQ, a friendly Torah knowledge championship competition where children learn and get tested on basic concepts in Judaism, mastering the material along with children from Chabad Hebrew Schools around the world. The regional competition took place in early February, with CHS's own students Scarlett Epstein and Ari Shtein among the top winners!

Another school-wide favorite is the Rosh Chodesh celebration that celebrates each new Jewish month, and highlights the students whose Jewish birthday falls in that month. Each student gets to feel special at their group birthday celebration, while learning about the significance of the Jewish month in which they were born. They also finally get to redeem the tokens they earned for their classwork and effort over the past month for prizes in the monthly prize store – an incentive system that has proven to be both effective and eagerly anticipated, month after month.

Zwiebel takes particular pride in her Hebrew reading program, which has been noted to be one of the primary draws of her CHS program. Facilitated by dedicated and caring University of Michigan students in a nearly 1:2 ratio, each student gets the special undivided attention they need to thrive in the Hebrew reading program. In this program, the children progress from recognizing letters and vowel sounds to reading full words and sentences faster than they would have dreamed possible – all thanks to the individualized attention they receive with the specially formatted Hebrew reading curriculum.

While each age group has a specially curated program to suit their educational needs, the middle school VIP group has been become incredibly popular. It offers a range of educational experiences, from social justice projects, to speakers, to a cultural cooking class – everyone's favorite. Children and parents alike have been incredibly satisfied with CHS year after year, and this year is no exception. ■

Steinways at the front

Martin Shichtman, special to the WJN

The Victory Vertical Project: The Music that Won WWII," will be at the Yankee Air Museum, March 8, noon to 3p.m. with brunch. During this lecture/recital, Dr. Gary Pederson, Eastern Michigan University Professor of Piano, will talk about the Steinway and Sons pianos that were delivered to United States soldiers at the front during the Second World War. Dr. Pederson will address, among other things, antisemitic accusations leveled against the Steinway family (they were not Jewish) as well as the Jewish musical traditions informing many of the songs played by American GIs. He will also play the music our soldiers listened to, the music that inspired their victory.

Doors to the Yankee Air Museum will open at 11:30 a.m. with the lecture/recital beginning at noon. There will be a brunch and Yankee Air Museum docents will provide guided tours.

The Victory Vertical Project at the Yankee Air Museum is sponsored by the EMU Center for Jewish Studies, the EMU School of Music and Dance, and the Steinway Piano Gallery of Detroit. It is a free but ticketed event. To make a reservation either call 734-487-5634, or go to true.mu/victoryvertical. ■

Federation partners with 2 for seder

Courtney Bushnell, special to the WJN

With rising antisemitism abroad, in our nation, and in our local communities many have asked: "How can we contribute to the fight against hate?"

This is precisely the question that Marnie Fienberg asked herself after her mother-in-law, Joyce Fienberg z'l was murdered in the attack at the Tree of Life Synagogue in Pittsburgh. Marnie wanted to do something to combat this hate and even better, take action to proactively prevent it. She envisioned an approach that would enable every individual, and the collective community, to make personal impact in the fight against antisemitism.

Her vision led to the creation of 2 for Seder; a means to directly fight antisemitism by building bridges between communities, faith groups, and individuals. How? By simply inviting two people outside of the Jewish community to a Seder meal. Truly, 2 for Seder is a simple idea, but it has the potential for incredible impact.

The 2 for Seder website states, "Direct, positive participation in any new religious experience impacts the individual in a profound manner. The new experience creates both relationships and direct firsthand knowledge. In turn, this improves attitudes, not only toward the individual but the entire religion."

The Jewish Community Relations Committee (JCRC) of the Jewish Federation of Greater Ann Arbor is excited to partner with 2 for Seder in its efforts to build bridges and strong collaborative relationships in the broader Washtenaw County community. Jessica "Decky" Alexander, chair of the JCRC stated, "the 2 for Seder project gives us a way to bring friends and strangers to our homes, tables, and histories."

Individuals interested in joining the 2 for Seder movement can take two steps in order to participate. First, invite two individuals who have never attended a Seder before to their home to share a Seder experience with them. Next, register on 2ForSeder.org to receive a free 2 For Seder home kit that can be used to guide hosts and guests through their first Seder experience together.

Marnie Fienberg reported, "Last year thousands participated in almost 1,000 Seders... There were bridges built with Love and Matzah having impact across almost every state and province." By partnering with 2 for Seder, the JCRC of the Jewish Federation of Greater Ann Arbor looks forward to contributing to this collective effort of building bridges with our neighbors, colleagues, and friends.

As individuals, we all have the ability to prevent hate. So the question is, who will you invite to your Seder?

For more information visit Jewishannar.org, 2forseder.org or contact Courtney Bushnell at interns@jewishannarbor.org ■

Federation offers opportunity to participate in Jewish communal needs and aspirations

By Eileen Freed

What are the key issues facing the Jewish community today? Ensuring the next generation is connected to our heritage; antisemitism; maintaining a connection to Israel and the rest of the Jewish world; security; ensuring long-term financial sustainability for our communal infrastructure; fostering unity in a time of division; and taking care of people, families and communities in need. There are just a few that come to mind.

With rare exception, it is difficult for individual donors to have a significant impact in addressing the big issues of the day. The Jewish Federation's Annual Community Campaign allows our community, in concert with an entire global system, to have an impact that goes far beyond any one individual or organization.

Local Impact

Locally, the Annual Community Campaign raises significant funds which allow our partner organizations to focus on their missions of engagement, education, and caring. The campaign also supports programs and communal partnerships that strengthen our community, such as professional development for our Jewish educators, and scholarships for Jewish summer camp and Israel experiences. The Community Engagement Fund, established last year, provides for programs such as Community Shabbat (this year on May 8, 2020), which bring us together for a common purpose.

National Impact

The power of the collective extends beyond Washtenaw County. Our national organization, Jewish Federation of North America (JFNA), provides access to services, opportunities and initiatives we would be unable to access on our own. These include outstanding leadership development opportunities like National Young Leadership Cabinet, support from the Israel Action Network in combatting municipal and academic anti-Israel activities, and the recent growth of the security consulting and training infrastructure offered by the Secure Communities Network.

Many people are not aware that JFNA has an office in Washington, DC and advocates on behalf of the collective system of Jewish communities on a range of domestic issues from disability rights to increased funding for non-profit security grants. Our own Jewish Family Services has recently received a grant from JFNA's Center for Advancing Holocaust Survivor Care. These awards come from federal and philanthropic sources to which our community would not have access on its own. The success of this advocacy is only possible because JFNA is able to speak on behalf of our collective communities.

Global Impact

On the international front, we are a part of a global system that wraps the world, caring for Jews wherever they are and fostering vibrant Jewish life in communities that, until a few decades ago, did not have a Jewish future. We have an impact through JFNA and traditional partners, such as the Joint Distribution Committee (JDC), Jewish Agency for Israel (JAFI) and ORT, and newer collaborations with Birthright, Hillel International and Moishe House. By participating with 46 other Federations on the Israel Religious Expression Platform, we are able to provide meaningful support for organizations working for religious pluralism and equality in Israel – an impact we would not be able to achieve on our own. A JFNA team in Israel coordinates these and other efforts on our behalf, overseeing the transfer of $56 million of designated grants to hundreds of non-profits and keeping watch on areas around the world that may need assistance from world Jewry.

When you participate in the Annual Community Campaign, you make all of this happen. Together, as a community, we take care of our local needs *and* we take care of Jews around the world, wherever they are. The values we share as a community can be reflected by how we come together as a collective to address the great issues confronting our community.

For more information about how you can be a partner in addressing the needs and aspirations of the Jewish community, please visit www.jewishannarbor.org or contact Chief Development Officer, Sharyn Gallatin (sharyn@jewishannarbor.org) or 734-773-3533. ■

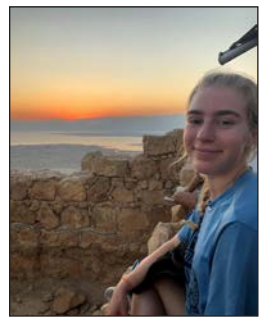
My five weeks in Israel

By Renee Starosta

This past summer, I went to Israel for five weeks with forty-seven strangers on Machaneh Bonimot Israel (MBI). It seemed normal at first, this was just the next level in my Habonim Dror camp experience. Either you spend the summer touring the United States or you venture into the unknown to the homeland you have heard so much about. It turned out to be a summer I will never forget, all beginning with a twelve hour plane ride with my twin brother, moving farther and farther away from the comforts and safety of home.

Once we landed in Israel, things never stopped moving. Our only consistency was the bus driving us across the entire country. From Jerusalem to Tzfat to Tel Aviv, to Sderot, Sde Boker, Mitzpe Ramon, Haifa, you name it and I at least passed through it on the way to all the amazing sites, activities and hikes planned for us. In addition to all the sightseeing, there were also activities that helped us develop leadership skills and apply the previous lessons the Habonim Dror Movement taught us during camp.

In the beginning of our trip, everyone stuck with their respective Habonim Dror Camps but it was not long before we all became friends. It was great seeing us all bond over similarities and differences from our camps. One of the ways we learned about different camp traditions was through Shabbat and Havdalah, the ceremony that marks the end of Shabbat. Representatives from each camp led a Shabbat or Havdalah ceremony according to their individual Habonim Dror camp customs.



During the trip, we also learned about what life is like for someone in the Israeli Habonim Dror movement and our sister movement, HaNoar HaOved. A key difference is the way we come together. Instead of camps, Israelis have Kens, or little communities that meet on a regular basis to discuss social action and have fun. This contrasted with the summer camps in the United States where you are together during the summer and then return to "normal life" during the school year.

We also explored Israeli history and current events while visiting Sderot, which is located less than a mile away from the Gaza border. This community deals with rockets and attacks on a daily basis. During this trip, we learned more about the Israeli-Palestinian conflict and how towns are separated by the Green Line (the demarcation line between Israel, Jordan, Egypt and Syria pre-1967). It was a reality check to see everything that was actually happening in Israel and witnessing the damage and living conditions of real people.

The trip was more than just touring and eating delicious falafel (although I wouldn't mind going back and doing just that!). Through the Habonim Dror movement's MBI experience and the support of the Jewish Federation of Greater Ann Arbor's Israel Travel Subsidy and the Susan L. Lichter Memorial Endowed Scholarship fund, I was able to connect and make memories in a place that I had only heard about through scripture. I was educated and astounded by the culture that was deeply rooted in me since birth. It was not just a destination or homeland, it was a journey.

For more information about the Jewish Federation of Greater Ann Arbor's Israel Teen Travel Funds, please contact Stephanie Glass, Development and Planning Associate, at stephanie@jewishannarbor.org or 734-773-3534. ■

"I don't know what I would do without her"

YOU POWER THE PROTECTION OF THE MOST VULNERABLE

Lilia, a 73-year-old living in Ukraine, was born shortly after the end of World War II to parents who survived the Holocaust. She grew up strong and resilient, taking pride in her ability to care for herself. This all changed suddenly when a stroke left Lilia virtually bedbound. Forced to retire, she only had a pension of $75 a month to live on. Thankfully, the American Jewish Joint Distribution Committee (JDC) was there to help. Through them, Lilia received additional funds for food, allowing her to use her pension on medicine. The JDC also provided Lilia with a homecare worker, who cares for her daily. Despite these difficult circumstances, Lilia is surviving and feels the support of her worldwide Jewish community through the help of the JDC.

Your support of the Jewish Federation of Greater Ann Arbor powers organizations like the JDC. Across towns and across oceans, your support powers innumerable moments that build, ensure, and enrich Jewish life.

This Purim, bring the mitzvah of *Matanot La'evyonim* (giving to the poor) by making a gift to the 2020 Annual Community Campaign.

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- Ann Arbor Jewish Cultural Society
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- Beth Israel Congregation
- Chabad of Ann Arbor
- Eastern Michigan University Foundation
- Hebrew Day School of Ann Arbor
- Jewish Community Center of Greater Ann Arbor
- Jewish Family Services of Washtenaw County
- Jewish Federation of Greater Ann Arbor
- Michigan Hillel
- Temple Beth Emeth

If you have any questions about the program, please contact LIFE & LEGACY *Coordinator Margaret Schreiber at margaret@jewishannarbor.org or call 734-773-3538*

Community organizations participate in Stop the Bleed

Isaac Ellis, special to the WJN

Any of us can act to save a life." These words, spoken by Matthew Budd, Injury Prevention Coordinator at St. Joseph's Mercy Ann Arbor, hung in the air at the Jewish Community Center of Greater Ann Arbor on the morning of February 4. They were daunting words, but over the next hour the sixteen participants representing seven Jewish community organizations learned just how empowered they could

be in an emergency. As Angela Combs, co-presenter and Faith Community Nurse Liaison, put it, "Our hope is to connect people in the community with the knowledge and skills they would need to help save a life – to say 'yes' when called to serve."

The training opportunity, hosted by the Community Security Committee and the Jewish Federation of Greater Ann Arbor, and funded by the ongoing Community Security Campaign, is the first in a planned series of training events coordinated on the community-wide level. For Dave Nelson, Chair of the Community Security Committee, community is the key: "It assures that we're all on the same page, applying the current best-practices in an emergency. It's also the perfect opportunity for members from different parts of our community – ones that don't necessarily get to interact much – to see and support each other."

Present were members of the staff, boards, and committees from Chabad House of Ann Arbor, The Federation, Hebrew Day School, Ann Arbor Reconstructionist Congregation, Temple Beth Emeth, U of M Hillel, and the Ann Arbor JCC. The group asked questions and dug deep into a presentation by Budd and Combs, and then had the opportunity to practice packing various wounds and using tourniquets on life-like dummy legs. Aversions to blood, the idea of "probing a wound," reactions during an emergency were discussed and, ultimately, overcome. Said one participant, "While no one wants to think about the kinds of situations that might require these skills, we need to put those feelings aside to ensure we are prepared."

The Stop the Bleed program came about in the aftermath of the tragedy at Sandy Hook Elementary School in 2012. While reviewing autopsy reports, trauma surgeon and Regent of the American College of Surgeons (ACS), Lenworth M. Jacobs, Jr., MD, FACS, found results indicating severe bleeding to be the true cause of death. With recommendations from experts in emergency medical care, law enforcement, and the government, the White House launched a national campaign in October of 2015. There are over 150,000 injury-related deaths in the U.S. each year and statistics show that over 20% of them could be prevented with training like Stop the Bleed.

The Community Security Campaign continues through August of 2020 and is raising money to fund community-wide security assessments, security enhancements to buildings, and training programs including Situational Awareness, Greeter/Usher Training, and Stop the Bleed. For more information or to give, visit www.jewishannarbor.org or contact Sharyn Gallatin at (734) 733-3533. For more information on Stop the Bleed, visit www.stopthebleed.org. ■

Laughter, wine, and cheese: A winning combination at the Women's Philanthropy Wine and Cheese Tasting

Stephanie Glass, special to the WJN

On Thursday, February 6, over 40 women gathered to sample delicious cheeses, sip a variety of wines, and connect at the Jewish Federation of Greater Ann Arbor's Women's Philanthropy Wine and Cheese Tasting. This tasting, hosted and led by

Sarah Zagar, Jordan Tauber, Marci Sukenic, Amy Davidoff

Joyce Gerber, Co chair for Women Philanthropy, Marci Feinberg, Babette Levy

York staff, including owner Tommy York was the kickoff event for the Women Philanthropy's series on Jewish Women and Food. In addition to discovering new wine and cheese pairings, the group also learned about Federation's efforts to increase sustainability both locally and in Israel. Eileen Freed, Executive Director of the Jewish Federation of Greater Ann Arbor, discussed how the Federation works to reduce food waste and increase food access through its support of Leket Israel and Jewish Family Services' Specialty Food Pantry. She shared that "through our Federation's support, Leket Israel harvested up to 3.3 million pounds of fresh produce last year to be shared with those in need, highlighting the collective impact our community has both locally and in Israel."

Joyce Gerber, co-chair of Women's Philanthropy shared that she was "delighted to see such a great and diverse group of ladies at the tasting. From the amazing selection of cheeses to the lovely conversations, it was wonderful to have such a large gathering of Jewish women from our community. I cannot wait to bring this energy to our March 19 event." Sustainability through Community: Exploring the Jewish Value of Zero Waste is the next and concluding event of the Jewish Women and Food series. It will be on Thursday, March 19 at the JCC. Registration is now open at www.jewishannarbor.org/ecojudaism20.

For more information about Women's Philanthropy, please contact Sharyn J. Gallatin, Chief Development Officer at sharyn@jewishannarbor.org or 734-773-3533. ■

Exploring the Jewish value of zero waste with Women's Philanthropy

Stephanie Glass, special to the WJN

What is Jewish about composting or using a reusable water bottle? How can the community work together to reduce waste through simple actions? On March 19 at 7 p.m., join the Jewish Federation's Women's Philanthropy Committee as they address these questions and more at "Sustainability through Community: Exploring the Jewish Value of Zero Waste." This immersive event, held at the JCC of Greater Ann Arbor, will highlight ways in which individuals can create sustainable change in their daily lives through such actions as composting or reducing the use of single-serve items.

Beth Israel Congregation, a 2020 Hazon Seal of Sustainability Cohort organization, will be providing kosher plant-based treats for attendees to enjoy as they learn tips from experts representing Recycle Ann Arbor and Hazon: the Jewish Lab for Sustainability. Attendees will also hear from community members regarding their personal path to incorporating zero waste practices, including Judy Freedman, a member of the Women's Philanthropy Committee. She became an active composter when she began collecting kitchen waste for Ann Arbor's compost collection. She shares that soon after starting the process she "immediately saw just how much I had been sending to our landfills and what an impact this was having on our environment." Through expert tips and lessons shared from the community, attendees will leave this event with a deeper understanding of how sustainable change can occur through accessible, daily actions. Registration is now open at www.jewishannarbor.org/ecoJudaism20.

For more information about these events or Women's Philanthropy, please contact Sharyn J. Gallatin, Chief Development Officer at sharyn@jewishannarbor.org or 734-773-3533. ■

Federation hosts AG Dana Nessel

Stephanie Glass, special to the WJN

On Wednesday, January 22, the Jewish Federation of Greater Ann Arbor's Cardozo Society and Jewish Community Relations Committee

(JCRC) hosted Dana Nessel, Attorney General of Michigan. Over 115 people heard from AG Nessel as she discussed the rising risk of White Supremacy and her work to keep Michigan and the United States an open place for refugees and immigrants. JCRC Chair Decky Alexander shared how AG Nessel's speech was especially impactful as she "did not hesitate to share how her own personal and family history, specifically regarding the persecution and loss her extended family endured during the Holocaust, informed why she decided to run for Attorney General and pursue a path in public life."

For more information about the Cardozo Society or the JCRC, please contact the Federation office at 734-677-0100 or info@jewishannarbor.org ■

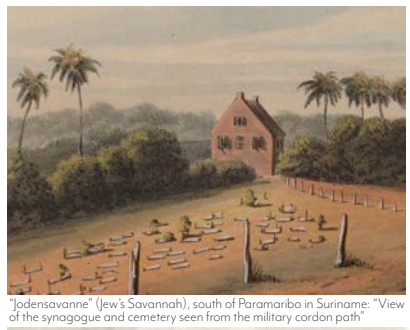
JEAN & SAMUEL FRANKEL CENTER FOR JUDAIC STUDIES
UNIVERSITY OF MICHIGAN

Frankel Events

March 2020

Installation by France-based artist Kliclo. "Partitions de vent" (Wind Partitions)

Yiddish and Trauma Studies
Mar. 12, 1:00 PM
Frankel Institute Fellows: Harriet Murav and Hannah Pollin-Galay and Guest Scholar: Ann Cvetkovich, Carleton University
Room 2022, 202 S. Thayer St.



"Jodensavanne" (Jew's Savannah), south of Paramaribo in Suriname: "View of the synagogue and cemetery seen from the military cordon path"

Global Yiddish Networks
Mar. 16, 1:00 PM
Frankel Institute Fellows: Dov-Ber Kerler, Amy Kerner, Eli Rosenblatt, and Nick Underwood and Guest Scholar: Kathryn Hellerstein, University of Pennsylvania
West Conference Room, Rackham Graduate School, 915 E. Washington St.

"Translating the Holocaust"
Mar. 17, 7:00 PM
Justin Cammy, Frankel Institute Fellow
JCC of Metro Detroit, 6600 W. Maple Rd, West Bloomfield

"Our Father": The Medieval Abrahamic Religion(s)
Mar. 24, 4:00 PM
Sarah Stroumsa, The Hebrew University of Jerusalem
Room 2022, 202 S. Thayer St.

"The Almighty Salad": Jewish Vegetarianism and the Backlash in the Yiddish Press
Mar. 25, 7:00 PM
Eve Jochnowitz, Frankel Institute Fellow
JCC of Metro Detroit, 6600 W. Maple Rd, West Bloomfield

Orientalism and Monotheism: Renan on Judaism and Islam
Mar. 26, 1:00 PM
Guy G. Stroumsa, The Hebrew University of Jerusalem
Room 2022, 202 S. Thayer St.

30th Belin Lecture: "It Can Happen Here": Antisemitism, Gender, and the American Past
Mar. 31, 7:00 PM
Pamela Nadell, American University
Forum Hall, Palmer Commons, 100 Washtenaw Ave.

All events are free and open to the public. If you have a disability that requires accommodation, please contact the Frankel Center.

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Pamela Nadell 2020 David W. Belin Lecturer

Kelsey Robinette Keeves, special to the WJN

What is the difference between a bookkeeper in the garment district and a Supreme Court justice?" Ruth Bader Ginsburg once asked, "One generation."

On March 31 at the 30th David W. Belin Lecture in American Jewish Affairs, Pamela Nadell, professor and Patrick Clendenen Chair in Women's and Gender History at American University and author of *America's Jewish Women: A History from Colonial Times to Today*, winner of the 2019 National Jewish Book Award Book of the Year, will discuss American Jewish women and antisemitism.

"I finished writing *America's Jewish Women* before our nation's recent spate of antisemitic violence," Nadell said. "Reflecting from the vantage point of today on what I wrote then, I see the thread of antisemitism woven into my narrative." Antisemitism propelled Jewish women to take up their pens in protest, to picket five-and-dimes, and to stand united against the feminists who should have been their sisters. It caused them pain as individuals and as mothers heartbroken over their children's shattered dreams. This year's Belin Lecture will highlight this gendered encounter with antisemitism.

Nadell is the author of *Women Who Would be Rabbis: A History of Women's Ordination, 1889–1985*, which was a finalist for a National Jewish Book Award, editor of *American Jewish Women's History: A Reader,* and co-editor of *Women and American Judaism: Historical Perspectives*. She is also a past president of the Association for Jewish Studies and a recipient of the American Jewish Historical Society's Lee Max Friedman Award for distinguished service to the profession.

Writing a book with the scope of *America's Jewish Women* presented exciting challenges, Nadell said. So many women "left legacies reverberating till this day." Calling the book, "a welcome addition to the American historical canon," the *New York Times* agreed that Nadell "creates an extremely readable portrait of Jewish women collectively realizing the potential to change their destiny."

The David W. Belin Lecture in American Jewish Affairs was established at the University of Michigan in 1991 through a gift from the late David W. Belin, to provide an academic forum for the discussion of contemporary Jewish life in the United States. Previous speakers have included Deborah Lipstadt, Samuel Freedman, Ruth Messinger, and James Loeffler. Each lecture is subsequently published in the Belin Lecture Series.

The lecture will be at 7 p.m. at Palmer Commons Forum Hall 100 Washtenaw Ave. ■

Farming While Black, continued from page 1

indigenous farming practices, and end food apartheid.

In a recent interview in *The Sun* magazine, Penniman talks about her connections to her West African, Haitian and Jewish ancestors and spirituality. "We use the *shmita* year, the fallow year: Once every seven years the land gets to rest and does not produce crops for human consumption. Most recently we did that in 2015. It's good for humans, too, because we need a break and time to focus on other things. We do *mikveh*, a ritual bath, periodically throughout the season. It's a way of experiencing the embrace of the divine and reaffirming our values. We also follow *pe'ah*, the practice of leaving the corners and the gleanings for the poor. We don't do that literally, because we don't live in a society where poor people come through and pick the gleanings, but we do reserve a portion of the harvest — more than the 10 percent that's required — for low-income people. A third of our crop goes to people who have low incomes and/or use government assistance for their food. We price our farm shares on a sliding scale, so folks who have more money pay more, and those with less money can pay less.... Every spring we have AfroSeder, which is a combined African American and Jewish ritual that honors the legacy of Harriet Tubman and other freedom fighters using the structure of the Jewish Passover Seder. It brings the Jewish community, the black community, and black Jews together to set intentions for what freedom will look like for us in the coming season."

The March 9 2020 Summit will be held on the campus of the Washtenaw Community College in the Morris Lawrence Building, 4800 E Huron River Dr. Sliding scale tickets are available beginning at $15 and includes breakfast, lunch and snacks! Visit their website at Localfoodsummit.org to register. The event will begin at 8 a.m. Leah Penniman's keynote will be at 3 p.m. ■

Israel Center @ the J presents

Israel Conversations
with Rabbi Arik Ascherman

Thursday, March 26, 2020
@ the J, 2935 Birch Hollow Drive

6:00pm | Dinner with Rabbi Ascherman
$100 suggested minimum donation, rsvp to Harvey Somers, harveysomers@gmail.com

7:30pm | Presentation: "Use & Abuse of Power: Challenges of Zionism Today"
Free, open to all. Presented by the Israel Center @ the J via support from the D. Dan & Betty Kahn Foundation.

Friday, March 27, 2020
@ Beth Israel Congregation, 2000 Washtenaw Ave.

12:00pm | Lunch and Learn: Rabbinic View of Human Rights in Israel (B.Y.O. dairy lunch)

Visit jccannarbor.org for more information.

The opinions expressed by Rabbi Ascherman are his own, and do not necessarily reflect the views of any co-sponsoring agency or its leadership, membership, clergy, or staff.

Co-sponsored by the Ann Arbor JCC, Ann Arbor Reconstructionist Congregation, Beth Israel Congregation's Social Action Committee, Jewish Cultural Society, Pardes Hanna, and Temple Beth Emeth's Social Action Committee.

Jewish Community Center of Greater Ann Arbor

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BIC Events for March 2020

Blood Drive
Sunday, March 1, 9:30 a.m. – 3:30 p.m.
Saving a life is one of the most important mitzvot in Judaism, so be sure to schedule an appointment to donate blood at our blood drive! To register for an appointment, go to www.redcrossblood.org; under Give Blood, click on Find a blood drive and enter bic13 into the field. This will allow you to select a time and register. Please contact Amanda Glucklich if you have any questions at engage@bethisrael-aa.org.

Kids Wrap!!
Sunday, March 1, 9:30 a.m.
Join us to learn about tefillin and the Shema prayer. Younger students will learn to wrap with licorice, and older students will wrap with real tefillin. Parents are invited to join us!

Intro to Judaism with Rav Nadav
Sunday, March 1, 15 and 29, 2 p.m.
Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism --from mysticism, to Talmud, to Jewish Holidays and rituals – is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members.

Theology Book Club
Wednesdays, 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English.

BIRS Teen-Led Shabbat
Saturday, March 7, 9:30 a.m.
BIRS middle schoolers will lead parts of the service on Saturday, March 7th, followed by kiddush after services. All BIRS families are invited to participate in Shabbat morning services

Pre-Purim Event for Kids
Sunday, March 8, 10:30 a.m.
Kids ages 2-6, with an adult, will learn about the holiday of Purim, celebrate with food, stories, craft projects, and do a mitzvah project. Please come in costume!

Erev Purim at Beth Israel
Monday, March 9
5:45 p.m. BIRS 4th & 5th Grade Purim Spiel
6 p.m. Dinner
6:45 p.m. Maariv
7 p.m. Hamentashen Road: A Beatles Inspired Purim
Purim at Beth Israel begins with a Purim Shpiel by 4th and 5th grade BIRS students followed by a dinner that is open to all. The cost of dinner is $12.00 per person for ages 13 years old and up. All others are free. RSVP for dinner by clicking the link on the Beth Israel homepage (www.bethisrael-aa.org). Maariv begins at 6:45 p.m. and is followed by the megillah which is interspersed with popular Beatles tunes. Both children and adults are encouraged to dress in their favorite costumes (extra credit for characters from Beatles music). Hamantashen are available throughout in the adjoining Social Hall.

Megillah Reading
Tuesday, March 10, 9:00 a.m.
On Tuesday, March 10, at 9:00 a.m., join us for a traditional Megillah reading.

Shabbat Limmud
Saturday, March 14 and 28, 9 a.m.
Held before Shabbat morning services by Rabbi Robert Dobrusin, this session offers a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. Join us in the library for Torah study over coffee and cake!

Tot Shabbat
Saturday, March 14 and 28, 11:15 a.m.
Tot Shabbat is our special Shabbat morning program for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." Tot Shabbat meets on the second and fourth Saturday of each month.

Talmud Study with Rabbi Dobrusin
Monday, March 16, 23, and 30, 3:30 p.m.
Rabbi Dobrusin will lead a Hebrew text class, studying selections from the Talmud tractate of Brachot. We will study the text in Hebrew with English translations available. This part of the Talmud addresses the subject of the rituals of prayer and contains material which will refer to familiar aspects of our liturgy today. The class will take place from 3:30-4:45 on Monday afternoons. We hope you will join in this opportunity for text study.

A2 Tribe: Gathering
Wednesday, March 18, 7 p.m.
Tribal Gatherings is an initiative to connect Jewish people in their 20's and 30's in Ann Arbor through meaningful topics from dating and mental health to workplace issues. This session will focus on Mental Health issues. Register by clicking the link on the Beth Israel homepage

Parent's Night Out
Saturday, March 21, 6 - 9 p.m.
Parents' Night Out is a new Beth Israel program for PARENTS! Drop off your children (ages 5-15 years old) at the synagogue and enjoy an evening to yourselves. Children will be served dinner and there will be a movie playing along with some crafts. Cost for members is $10 for the first child and $8 for each additional; non-members are an additional $5 per child. Please direct any inquiries to Amanda at engage@bethisrael-aa.org. ■

Deborah Sacks Mintz, transformative prayer leader

Rabbi Nadav Caine, special to the WJN

Imagine you're walking through Jerusalem on *Erev Shabbat*. Out of the tall narrow window of a stone building you hear wafting on the breeze a wordless melody, a *niggun*. At first you're not sure if it's an individual singing to themselves as they prepare for *Shabbos*, but then you hear two or three voices join in, as if joining in spontaneous sympathy, one heart to another. As you walk nearer, preparing to pass the building, you hear a chorus, as one voice, what must be a crowded room full of people, all together singing *ya-dahy-dahy-dahy*, rising and falling like the breathing of a single organism, the *kehillah.* By the time you round the bend, and the sounds recede, you can make out words to a *Kabbalat Shabbat* psalm... which one, you're not quite sure, but it sounds like the Jewish people are one voice, singing to itself as it prepares for *Shabbos*.

So many of us have had our lives changed by this experience, and so many of us crave to share it with those who haven't yet experienced it. We have created our home *minyanim*, found our retreat centers, and sought to find this unity through voice and music in *shul*, as our original liturgy, the Book of Psalms, calls us to do.

Music and song rising from the heart and unifying a Jewish community is a core part of who we are. In different places, in different generations, Jewish communities and song-leaders rise to the call.

In America today, the leading incubator of this form of Jewish expression is The Rising Song Institute of Hadar. During the entire weekend of March 20 and 21, the rising superstar of the Rising Song Institute, Deborah Sacks Mintz, will be our biannual Rosenberg Scholar-in-Residence at Beth Israel Congregation. The Rosenberg Lecture Series is funded and endowed through a generous contribution by Victor and Valerie Rosenberg in memory of Cantor Alfred and Alice Rosenberg.

A transformative prayer leader, musician, and educator, Deborah Sacks Mintz serves innovative institutions around the country as a teacher of Torah and empowered connective prayer.

A Wexner Graduate Fellow and Marshall T. Meyer Rabbinic Fellow at B'nai Jeshurun in New York City, Deborah is also a rabbinical candidate at the Jewish Theological Seminary. So special to our community, Deborah's degrees in music and religious anthropology are from the University of Michigan! In addition to composing new Jewish music and teaching nation-wide, she regularly performs and records with a wide range of musicians and ensembles. Her debut album of original spiritual music, *From The Narrow to the Expanse*, will be released this year.

This March weekend of soulful prayer follows upon our February "Simon & Garfunkel" Shabbat of curated songs connected to Jewish liturgy, and will be followed in April and May by my Folk-Blues Musical Vegetarian Second Seder and our May Motown Shabbat. We continue the musical communal prayer experimentations of our ancestors, and hopefully we break open our hearts to God and to each other in the process. ■

Kids' and prayer at BIRS

Mira Sussman, special to the WJN

One of the main goals for Beth Israel Religious School this year has been to strengthen the prayer experience for elementary school students. The students should learn how to participate in a *tefillah* (prayer) service in age appropriate ways, but also to enjoy the experience, and find community and joy together.

Each Wednesday, second through fifth graders gather in the beautifully renovated M&M Chapel at the start of religious school for a modified *Maariv* (evening) service. As the year has progressed, this has become one of the most fun, meaningful, and fulfilling times of the week. Many students are eager to lead prayers, so that there are often three or four students standing together, holding their prayer books and singing.

Students discuss the meaning of a particular prayer, such as a recent conversation about "*Maariv Aravim*," and how the prayer captures the wonder of and gratitude for the dependable cycles of the natural world. Sometimes students practice reading an unfamiliar passage out loud in Hebrew–many students like this challenge, and by having several students recite a line over and over, others can listen and learn. Sometimes there is a shared intention to think about during the silent *Amidah* (standing prayer), such as "think about things you are grateful that your parents, grandparents and ancestors taught you." Afterwards, students share their reflections. Recently students learned a new tune (with guitar accompaniment) for "*Mi Chamocha*," and the students particularly love singing in two part harmony for "*Oseh Shalom*." Many of the students have lost loved ones in the past year, so after a conversation about death, sadness, and memory, they started including the Mourners' Kaddish. By including the routine of the Mourners' Kaddish in the weekly prayer sessions, the hope is to help normalize death, grief, and loss, give the students space to talk about these feelings, as well as teach them tools to rely on when they inevitably will need to use these skills.

Beth Israel Religious School's middle schoolers will have an opportunity to share their experiences with leading prayers during Teen Shabbat on March 7th. Students will lead various parts of the Saturday morning service, and the community is invited to attend. Beth Israel anticipates that Teen Shabbat will become an annual highlight for its students. ■

Engage at Beth Israel

By Amanda Glucklich

Beth Israel Congregation continues to grow and change. With Rabbi Nadav Caine as Beth Israel's new rabbi, a new vision for building community is coming to life. A major facet of this vision involves engagement. As the new Director of Engagement, I am excited to share the many ways in which we are building community and facilitating meaningful engagement opportunities at Beth Israel and around our community.

Creating intentional Jewish spaces where all feel welcomed and at home is important at Beth Israel. We are thrilled to be a part of three local initiatives that aim to foster a strong sense of belonging in our community. These programs serve those who have been chronically underserved or may have simply felt alienated in the past. They include: Belonging Committee, Special Needs Inclusion Project, and the Detroit-Ann Arbor Keshet Leadership Project.

The Belonging Committee is facilitated through the Jewish Federation of Greater Ann Arbor by Matan, a national organization whose mission is to support Jewish leaders, educators, and communities to meet the educational needs of children, especially those with special needs. We are also part of the Special Needs Inclusion Project (JFS) funded by a grant from the Jewish Women's Foundation. This project focuses on building a more inclusive Jewish Ann Arbor for families of children and adults with special needs.

Finally, Mira Sussman, Director of Education, and I are part of the newest cohort of Detroit-Ann Arbor Keshet Leadership Project for LGBTQ+ inclusion (Stand with Trans and NEXTGen Detroit). Learning about how to create and support safe spaces for all congregants is just the first step we've taken. We plan to assemble a committee (stay tuned!) to address marginalized community members. We want all congregants to feel they can play an active role in making our Jewish spaces welcoming and safe for all.

In this coming year you will notice many alternative and playful ways to engage with Judaism. We are creating new programs while we reimagine long-standing events that are a valued part of our congregation's history. One new program for children is our Chef Katan workshop. Kids will learn how to cook plant-based dishes from scratch! A2 Tribe is a new group for adults in their 20s and 30s to gather for meaningful conversations on today's issues, through a Jewish lens. Active older adults in the community can join our Chai 5 events, including Shabbat-inspired bike rides this summer and exploring new opportunities to pray through movement. We invite all congregants to our County Farm Park plot to harvest vegetables to decorate BIC's sukkah; cut and create flower arrangements for synagogue Shabbatot; and learn about sustainability with Project Grow. We hope some of these new offerings will speak to the congregation and community at large.

As we strive to facilitate meaningful and engaging opportunities for our Beth Israel community, we continue to provide educational adult learning classes and ongoing opportunities to participate in traditional and new ways in our religious services. As Ann Arbor's Conservative/Masorti synagogue, we maintain traditions we hold dear while creating new spaces where *all* are welcome to celebrate Jewish life at Beth Israel Congregation. We hope you'll join us! Amanda Glucklich can be contacted at engage@bethisrael-org; learn more about Beth Israel Congregation at www.bethisrael-aa.org. ■

SCHOOL OF
MUSIC, THEATRE & DANCE
UNIVERSITY OF MICHIGAN

MARCH–APRIL EVENTS

University Opera Theatre
DIE FLEDERMAUS
A 30's twist on Strauss' beloved operetta
Mar. 26–29 • Lydia Mendelssohn Theatre

Dept. of Theatre & Drama
A BEAUTIFUL COUNTRY
150 years of Asian-American immigration history told through dance, drag, drama, and documentary
Apr. 2–12 • Arthur Miller Theatre

Dept. of Musical Theatre
MY ONE & ONLY
The classic Gershwin showstopper
Apr. 16–19 • Power Center

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League Ticket Office
734.764.2538
tickets.smtd.umich.edu

2019–20 SEASON

Community Conversation

Lauren Fine, special to the WJN

It's time to talk about Jews and money.

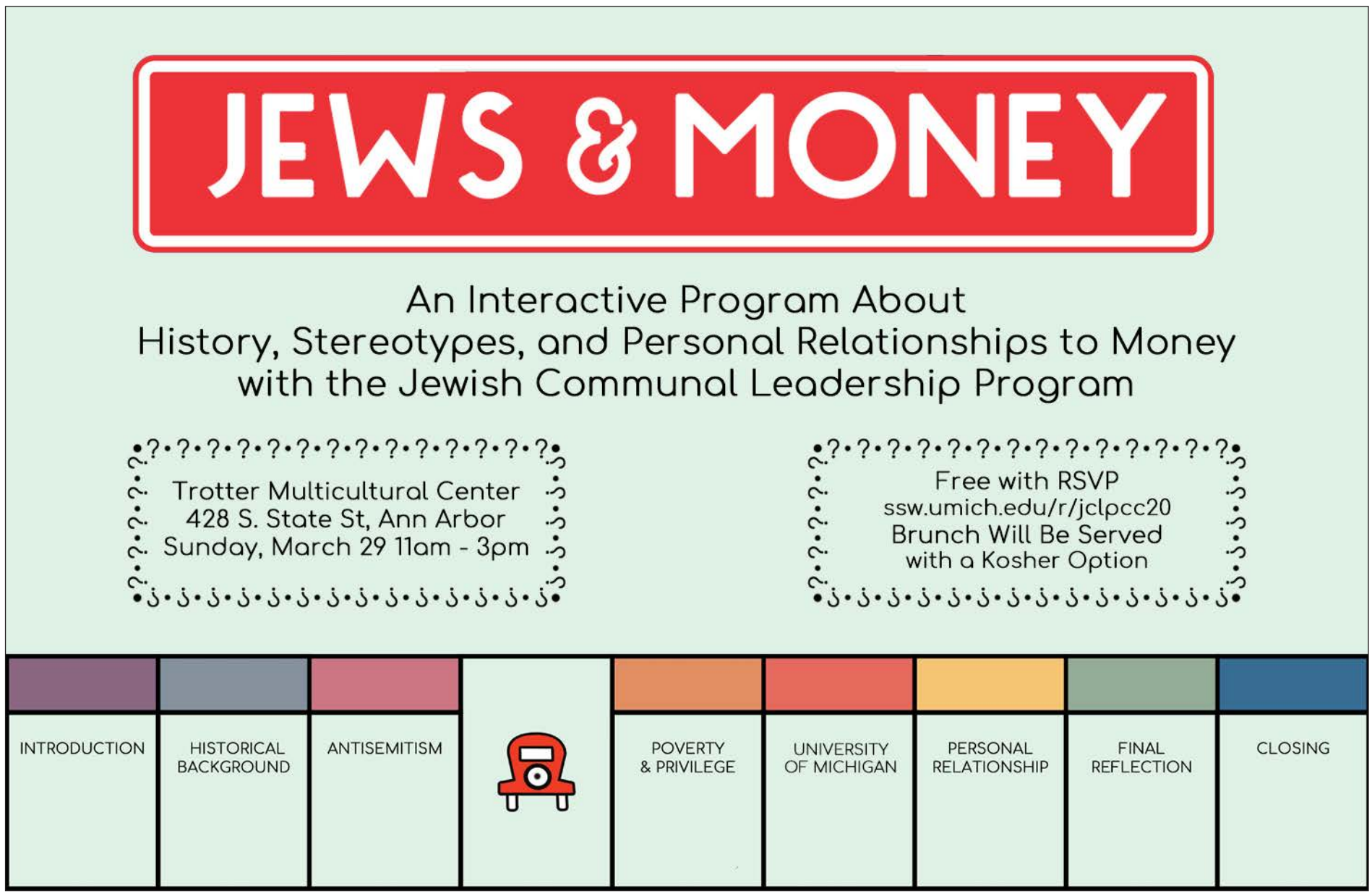
At a time when antisemitism is commonly expressed in online memes, white supremacist dog whistles, and violent hate crimes, the students of the Jewish Communal Leadership Program had questions: How does antisemitism function? Why Jews? Why now? Asking these questions has led to what's at the heart of antisemitism: myths and realities of Jewish wealth. The JCLP Class of 2020 is eager to start a conversation in our community about Jews and money. As part of the JCLP's annual Communal Conversation, the second year students will host an interactive program with speakers, small group discussion, and personal reflection to investigate the relationship between Jews and money. The JCLP class of 2020 will completely create, organize, and facilitate the program.

On Sunday, March 29, students and community members will gather at the Trotter Multicultural Center to learn about the historical background and antisemitic tropes that perpetuate harmful stereotypes about Jewish wealth. Social workers need to be aware of and address the reality of Jewish poverty and how it is rendered invisible through antisemitism. Jewish wealth can be a taboo topic because discussing money can be very vulnerable. Societal norms teach that discussing money isn't appropriate, nevertheless, discussing it is necessary to unpack and combat harmful narratives. This program will give participants the opportunity to ask themselves: What is my personal relationship to money?

The JCLP cohort is excited to shift the campus conversation by identifying the reality of Jewish wealth within the context of wealth at University of Michigan as a whole. This will be a challenging and inspiring space that will encourage participants to be vulnerable. Now is the time to open ourselves up to learning and connecting over topics many were taught not to discuss. The students want to challenge their own understanding of Jewish wealth and power and want the community to feel more equipped to fight antisemitic stereotypes.

The event, titled Jews and Money will take place on Sunday, March 29 at the Trotter Multicultural Center (428 S State St). Doors open at 11 a.m. for registration and schmoozing. The program will run from 11a.m.- 3 p.m. Register to attend at ssw.umich.edu/r/jclpcc20. For questions or to RSVP, please email JCLP Program Coordinator Paige Walker at vpwalker@umich.edu. ■

Lauren Fine is a member of the Class of 2020 cohort of the Jewish Communal Leadership Program and studies Management of Human Services at the School of Social Work.



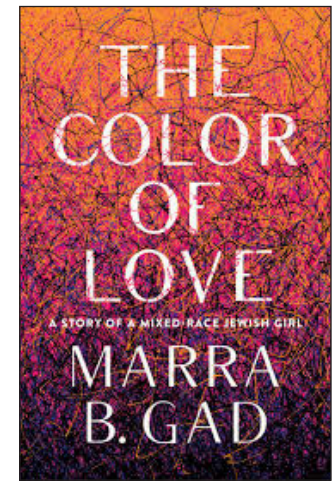
Memoir of a mixed-race Jewish girl

Book review by Eeta Gershow

Marra Gad, the author of *The Color of Love: A Story of a Mixed-Race Jewish Girl*, tells the story of a successful, loving 47 year old woman. Marra Gad is an independent film and television producer living in Los Angeles. She is a graduate of University of Illinois and holds a Masters Degree from Baltimore Hebrew University.

Her memoir, though, in which she describes herself as a 'triple outsider'--bi-racial, Jewish and adopted, is full of examples of prejudice toward her. Her immediate family raised her in a home full of unconditional love and over the years found it necessary to reject family and 'friends' who were overtly racist and did not accept the idea of a non-white Jew.

Born to an unmarried white Jewish mother and a non-Jewish Black father, she was adopted at 3 days old by a Jewish family in Chicago. She did not see herself as different until a classmate said, "Your real parents did not want you. That is why your parents took you in but you do not look like them." This was her first awareness of being "other." One glamorous relative, her mother's aunt Nette, was overtly hostile to her and blatantly favored her siblings. Finally, after telling Marra that 'black is the worst,' Nette was banished from the family. She returns later in the book as a pivotal character.



Being 'caramel-colored,' Marra is told by African Americans that she is 'not really' black. Furthermore, she is not Christian or Muslim and no one seems to have heard of a black Jew. Being mixed race, she is told by Jewish boys/men that she is 'too complicated' to take home to their families--and certainly not to marry. One Jewish man arranged a date because "you know Jewish men have jungle fever."

The second half of the book takes a turn. After 15 years of separation from Nette, her mother is told someone in the family must assume custody of her aunt, who has developed Alzheimer's. Marra is the only one able to assume this role. I found it heartbreaking that the only time Nette would allow contact with her was after she could no longer recognize her. Marra's battles with the conservator (badly) overseeing her great aunt's care are shocking and an indictment of the system that neglects the needs of the frail elderly. Marra shows Nette the unconditional love and caring she always craved from her and takes satisfaction in what I would call a pyrrhic victory. She finally gets attention and acceptance from Nette. The cost is that Nette thinks she is some stranger, not her niece.

In a recent interview about her current book tour, Gad said "At every event, proud grandparents line up to show me pictures of their biracial and multiracial grandchildren, sometimes crying and begging me to tell them that their grandkids won't experience what I did. While I cannot make that promise to them, I remind them that their grandchildren are not alone and that, together, by speaking openly about how we treat one another, we are making progress. I pray for the day I can say that the things I experienced will not happen to another person, another child."

It is unclear whether the title deliberately references the great book on a similar subject written one generation earlier, The Color of Water, by James McBride. On the website, Jewschool, reviewer Raphael Magarik reflects, "Gad's hopeful conclusion reflects a generational difference....It is a newly live possibility that the American Jewish world might become genuinely multiracial. (We) have much to learn from reading *The Color of Love* and similar books."

Note: the book includes questions suitable for book clubs. It is in paperback, published by Bolden, Chicago. ■

Vegetarian Purim Feast

When Adar enters, Joy increases. This is the hopeful, positive message that I look forward to every year. The days are lengthening, and the weather is warming. Some of our vegetable seeds are growing under lights in the house, a sure sign of the changing of the seasons. The Hebrew month of Adar is usually in the solar month of March. Our family has a birthday cluster this month and as a bonus, we will celebrate the bar mitzvah of our dear grandson, Ishai. Joy is definitely increasing.

Purim is the Jewish celebration in Adar and the reason for "joy increasing." I'll leave the deeper meanings of the holiday to those who are more able to explain them. Most of us know this as the holiday of reading from the scroll of Esther, sending gifts of food to friends, and making donations to those who are in need. There is one less familiar mitzvah connected to the holiday and that is eating a festive meal. In keeping with my efforts to highlight Mizrachi cuisine, here is a festive vegetarian feast that is sure to please.

Happy Purim!

Iraqi Chickpea Turnovers

From *Olive Trees and Honey*, by Gil Marks

For the Semolina Pastry Dough
(makes about 36 3-inch turnovers)
2 cups unbleached all-purpose flour
1 cup semolina flour
½ tsp Kosher salt
1 tsp baking powder
1¼cups unsalted butter (or marparv), softened
¼ cup water

Combine the flours, salt and baking powder and whisk to blend. In a large bowl, beat the

butter until smooth with an electric mixer (or by hand with a wooden spoon) and then gradually work in the flour mixture. Add enough water to make a soft, moist dough that doesn't stick to the sides of the large bowl. Cover with a damp towel and let stand at room temperature for at least an hour.

Chickpea filling (makes about 2 cups or enough for 36 turnovers)
3 Tbs sesame or vegetable oil
1 large onion, chopped
½ to 1 tsp ground cumin
½ tsp ground turmeric
1 tsp Kosher salt
Ground black pepper to taste
2 cups cooked and mashed chickpeas
¼ cup chopped cilantro or parsley (optional)

Saute' the onion in oil over medium heat until it is soft and translucent. Then stir in the seasonings and add the chickpeas. Cook until the mixture is dry. If you want, add the cilantro or parsley at the end. Remove the mixture from the heat and let it cool.

To make the turnovers, divide the dough into fourths and roll into balls. On a lightly floured surface roll out each ball to about 1/8 inch thickness. Use a 3 inch biscuit cutter or small glass and cut the dough into rounds. Reroll the scraps and continue cutting into small, thin rounds.

Spoon 1 heaping tsp of filling into the center of each round. Fold the edges over and press down firmly to seal. Place on baking sheet lined with parchment paper. Place the turnovers about 2 inches apart. Use 1 large egg beaten with about a 1 tsp of water to glaze the turnovers and help them brown nicely. Bake at 375 degrees for about 15 to 20 minutes. Serve warm or at room temperature. You can freeze the pastries before baking. Do not thaw them but put them directly into the oven for about 25 minutes.

Fried Haloumi Cheese with Pear and Spiced Dates

From *Spice* by Ana Sortun

serves 4

Zest and juice from 1 lemon
1 Tbs. brown sugar
½ tsp ground cumin
½ tsp ground coriander
¼ tsp ground cardamom
¼ tsp ground black pepper
8 dates, cut in half and pitted
2 Tbs olive oil
¾ pound of haloumi cheese, cut into 8 pieces
1 pear, quartered, seeded and sliced into 8 pieces

Preheat oven to 350 degrees. In a small saute pan, big enough to hold the dates, mix the lemon juice, zest and brown sugar and cook over medium heat stirring, until the brown

sugar melts. Add the spices and dates and cook for about 5 minutes, until the dates soften. Stir in 1 Tbs of the olive oil and set the mixture aside.

Heat a large nonstick pan over high medium heat. Arrange the cheese slices in the pan without overlapping them. Brown the cheese, about 2 minutes on each side. Transfer to a baking dish placing the slices side by side.

Use the same saute pan and heat the remaining 1 Tbs of olive oil on medium high heat and add the pear slices. Brown them for 4-5 minutes on one side. Then add them to the baking pan with the haloumi. Spoon a date onto each piece of haloumi and return to the oven for another 6-8 minutes until the cheese gets a little softer. Serve warm.

Persian Sweet Rice

From *Olive Trees and Honey*, Gil Marks

serves 6-8

This is a complicated but not difficult dish that is used at festive occasions. An easier way would be to cook the rice and pass the filling of warm orange/nut mixture separately for people to spoon over individual portions.

Rice
3 cups basmati rice, washed in warm water until the water runs clear, then soak in cold water for at least 2 hours and up to 24)
8 cups water
4 Tbs Kosher salt

Filling
1 cup finely slivered orange zest
2 cups water
2 cups sugar
Pinch of saffron threads or ground turmeric
¾ to 1 cup slivered almonds or 2/3 cup almonds and ¼ cup chopped pistachios
2 Tbs rose water (optional but really nice)
¼ tsp ground cardamom (optional)
4 Tbs vegetable oil, pinch of turmeric and 2 Tbs water

1) In heavy large pot bring 8 cups of water

to a boil over medium heat and add the salt. Then add the rice and cook, stirring occasionally to prevent sticking, until al dente, about 10 minutes.

2) In a small saucepan filled with cold water, add the orange zest and bring to a boil, drain and repeat.

3) To make the filling, use a larger pot and combine the zest, water, sugar and saffron (if using) and stir over low heat until the sugar dissolves. Increase the heat to medium-high and bring to a boil. Then reduce the heat to low and simmer until syrupy, about 20 minutes. Let cool and then stir in the nuts and rose water (if using) and/or cardamom.

4) In a larger pot, heat 2 Tbs. oil over high heat, and stir in the turmeric and 2 Tbs water. Spread 1/3 of the rice in the pan and scatter half of the zest filling over the top. Cover with half of the remaining rice and cover that with the remaining filling, and finally mound the remaining rice over the top. Poke 7 deep holes into the rice and drizzle with the reaming 2 Tbs of oil.

Use a kitchen towel or several layers of paper towels over the top of the pan. Cover with the lid and cook over medium heat for about 10 minutes until steam appears. Reduce the heat to low and simmer until rice is tender and the bottom crisp, about 30 minutes.

5) To get, hopefully, the easy removal of the crust, place the pot in a sink filled with 2 inches of cold water and let stand for 5 minutes. You could also line the bottom of the pot with aluminum foil before layering the rice and filling. Carefully (beware of steam) lift the lid and invert the rice onto a large serving platter. You can then break the crust and scatter on the top. Serve warm.

Karabij Cookie or Mamoul

From *The Jewish Holiday Kitchen* by Joan Nathan

makes about 35-40 cookies.

The Jews of Syria, especially from Aleppo, were famous for their cooking. Joan Nathan shares a recipe from the Syrian Jewish Community in Brooklyn. These cookies are one example of a filled cookie (the meaning of ma'amoul) that is served on Purim.

Dough
2½cups unbleached all- purpose flour
½ cup semolina
2½sticks pareve margarine or 2 sticks butter
2 tsp. vegetable oil
¼-½cup water

Combine all ingredients but add the water slowly. Blend well either by hand or in food processor. Cover and set aside for 10-15 minutes in the refrigerator.

Filling
1½cups roughly ground walnuts
1 tsp. cinnamon
½ cup sugar

Combine the walnuts with the cinnamon and sugar

Preheat oven to 350 degrees. Take a piece of dough about the size of a walnut and roll it into a ball and hollow out the center. Inside, place a heaping teaspoon of walnut filling. With your hands, mold the dough closed. Bake on an ungreased cookie sheet. With the tines of a fork, make designs on the top. Be careful not to pierce the crust. Bake in the oven for about 30 minutes. The cookies should not brown, they should look white. Cool and roll in confectioners' sugar. ■

ALEPH Israel and Palestine Program awarded Innovation Grant

SooJi Min-Miranda, special to the WJN

Rabbi Elliot Ginsburg and the ALEPH Ordination Program have been awarded the Religious Educations Association's (REA) 2019 Wornom Innovation Grant for the ground-breaking initiative, "Beloved Land: Israel and Palestine through the Kaleidocope." The Walnut Creek, California-based REA, a nonprofit member association, is the world's oldest and largest association of scholars and researchers in the field of religious education.

"Beloved Land" is an innovative four-part course of religious study that embraces multi-tiered intellectual inquiry, heart-centered learning, and embodied on-the-ground exploration of Israel and its teeming life. The course of study includes two sequential semester-length online courses of historical, literary, artistic and spiritual inquiry; a 23-day residential program based in Jerusalem; and a post-Israel in-person intensive for processing and integration that enables students to reflect on their experience and develop facilitation and leadership skills.

Ginsburg incorporates a broad range of perspectives, voices, texts and experiences including Jewish diasporic, Israeli-Jewish, Palestinian, Palestinian-Israeli, and global viewpoints to better understand the kaleidoscope that comprises this region of the world.

Israel, home to almost half of the Jews in the world, is arguably the most dramatic game-changing collective experiment in Jewish history of the last two millennia. The in-gathering of Jewish people from all corners of the earth in the reborn Jewish State has altered everything from Jewish language to Jewish polity and communal life, and has fired the Jewish religious imagination in bold and unanticipated ways.

At the same time, the challenges of Jewish self-governance on the national scale has sharpened the existential, ethical and spiritual dilemmas that occupy Jewish spiritual leaders in a new paradigm. What forms of Judaism and Hebrew culture are being born, revived, or abandoned? How do Jews live with/share space with the Other, both Jews from around the globe and Palestinians who are also indigenous to the region and also love the Land?

Key to the Wornom award is Beloved Land's focus on hope.

"This educational endeavor delivers a compelling innovative model for empowering Jewish spiritual leaders with sophisticated nuanced capacities to enter the contentious arena of Israel/Palestine conversation in ways that promote multi-cultural understanding, compassion and hope," says Rabbi Elliot Ginsburg. "Because they are too often the location of skewed narratives, propaganda, emotional combat, hopelessness and rage, hard but needed conversations around Israel and Palestine remain suppressed or become fruitlessly explosive," continues Ginsburg. "Beloved Land's integrated academic and experiential 4-Worlds approach facilitates the caliber of educational and spiritual formation that cultivates a capacity for deep listening, ongoing learning, resilience, and a nurturing of the possibility of a more deeply shared society. As religious educators, we will not, *cannot,* succumb to living in a post-hope world."

Beloved Land seeks to equip emerging and current spiritual leaders committed to Jewish Renewal with knowledge and skills to build capacity for holding complex and diverse viewpoints, while nurturing hope and intellectual-spiritual growth. The program is open to Jewish clergy and current ordination students from both the ALEPH Ordination Program (AOP) and approved Jewish seminaries. More information about Beloved Land and the AOP can be found at aleph.org.

Rabbi Elliot Ginsberg is the founder and spiritual leader of Jewish renewal congregation, Pardes Hannah in Ann Arbor. He also is a professor of Jewish Thought and Mysticism as the University of Michigan in Ann Arbor and a member of the faculty and VAAD of the ALEPH Ordination Program. ALEPH: Alliance for Jewish Renewal is a national nonprofit that takes a trans-denominational approach to revitalizing Judaism. ALEPH brings spiritual vitality and passion into the daily lives of Jews through programs that empower leadership, build communities, and generate powerful experiences and practical resources.

Headquartered in Philadelphia, Pennsylvania, ALEPH's executive director, SooJi Min-Maranda resides in Ann Arbor. In addition, ALEPH's Chair of the Board of Directors, Rabbi Aura Ahuvia resides in Troy and ALEPH's vice-chair, Linda Jo Doctor also resides in Ann Arbor. ■

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Rabbi Whinston visits Guatemala with AJWS Global Justice Fellowship

Special to the WJN

Rabbi Joshua Whinston of Temple Beth Emeth in Ann Arbor joined 14 influential Jewish leaders and clergy from 10 states in meeting with activists on the frontlines of the fight for human rights in Guatemala. The early February trip was part of the prestigious Global Justice Fellowship run by American Jewish World Service (AJWS), the leading Jewish organization supporting human rights and efforts to fight poverty in developing countries.

Rabbi Whinston returned to the U.S. on February 2 after meeting leaders of nonprofit groups working to advance human rights in Guatemala, one of the Central American countries that residents are fleeing to seek asylum in the United States.

"The work that we have to do as Americans is to diminish the gap—to feel closer to a place that is very physically close to us, a place that provides for us," Rabbi Whinston said. "To feel closer to a place that we've exploited…one of the biggest issues is decreasing that sense of distance from this place."

Whinston will share observations about the history of human rights violations in Guatemala in the coming weeks, then, advocate for human rights while visiting members of Congress and other officials in Washington, D.C. in March as part of the fellowship.

The fellows arrived as Guatemala faced widespread condemnation for clamping down on the human rights of indigenous people and rural farmers. During a week in the country, the fellows met with advocates fighting for legal protections for human rights activists at risk of violence, forensic anthropologists working to identify remains from the decades of internal armed conflict, a council of indigenous elders, and an artists' collective that uses street performance to reintegrate indigenous cultures into public spaces and help communities heal from decades of trauma.

The clergy learned from local Guatemalan human rights advocates about working to improve life in Guatemala and how American Jews and others can support this work.

The fellows, who were joined on the trip by AJWS Global Ambassador Ruth Messinger, also met with top leadership at the U.S. Embassy.

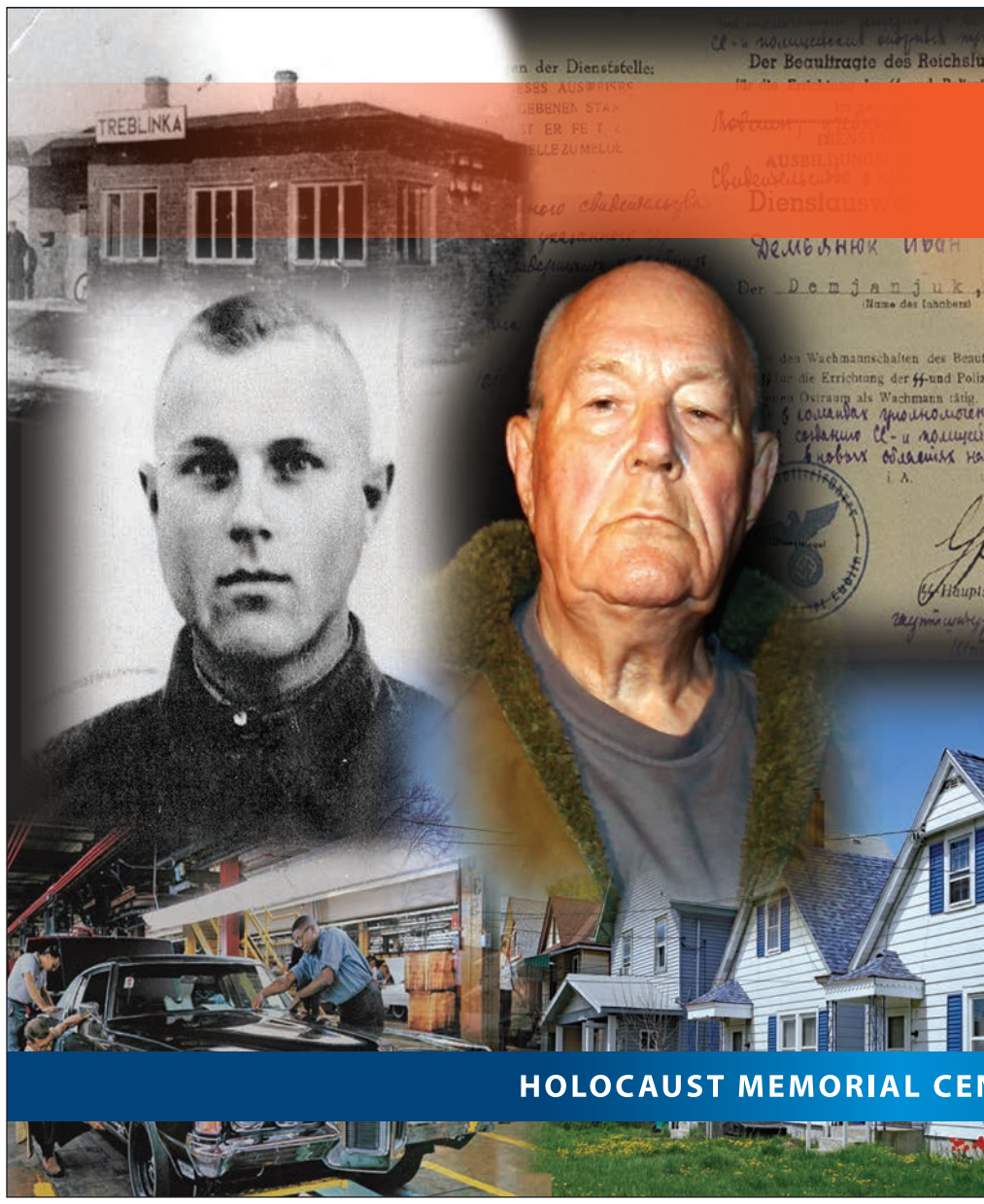
The fellowship program empowers leading American rabbis and cantors to advocate in support of international policies that advance the human rights and well-being of some of the world's poorest and most oppressed communities.

In addition to traveling to Guatemala, each participant in AJWS's Global Justice Fellowship engages in six months of human rights education and action, including training with AJWS staff in the United States.

The fellows will travel to Washington, D.C. in March to educate members of Congress and other government officials about pressing international human rights issues. As Guatemala's new president negotiates the Trump administration's demand to accept asylum seekers who are being deported to Guatemala, these fellows will play a key role in educating the public and elected officials about the importance of U.S. leadership on the global stage in standing up for human rights and ending poverty.

Years after its internal armed conflict concluded, Guatemala grapples with tensions over land, ethnicity and economic inequality. Indigenous communities make up over half of the country, yet they have little power in government or in shaping decisions that affect their lives. They face intense discrimination and poverty—especially indigenous women, who are doubly disadvantaged. Guatemalan human rights activists and journalists who expose or speak out about these injustices often face harassment, criminalization and violence.

"These influential Jewish leaders are witnesses to the fact that human rights in Guatemala are under siege, in some cases forcing people to make the arduous journey to seek a new life in the U.S.," said Robert Bank, President and CEO of AJWS. "Our fellows share what they learn when they go into their communities and to the halls of Congress. Together, the fellows are issuing a powerful call to Americans to support human rights and end poverty in Guatemala and the rest of the developing world." ■



The Devil Next Door

Sunday, March 15 at 12:30 pm or 4:00 pm

Join us for a presentation by attorney **Eli Gabay** about his role as a prosecutor in the trial of **John Demjanjuk**, the Cleveland autoworker accused of being the **infamous Treblinka extermination camp guard "Ivan the Terrible."** Gabay features prominently in the **Netflix documentary *The Devil Next Door.*** He will provide insight into Demjanjuk's trial and the challenges of prosecuting Holocaust war criminals.

Two seatings at 12:30 pm and 4:00 pm *(please select one)* **each followed by a dessert reception**

- Space is limited. For price information or **to RSVP please call 248.536.9605 or visit www.holocaustcenter.org/march**

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Artemesia Vocal Trio at TBE

On Saturday, March 21, Women of Temple Beth Emeth will host Artemisia Vocal Trio. Heralding from Chicago where their performance has been praised for "sincerity, wit and mind-blowing technique," the trio will surely dazzle with their unique sound and superb programming.

Artemisia Vocal Trio members Kaitlin Foley, Diana Lawrence and Alexandra Olsavsky met in Chicago where they were carving out their own niche, performing and teaching. They discovered that they value creating concerts that cut across genres and defy expectations that audiences often had for women's voices. Formed in 2014, Artemsia has a soft spot for American vernacular music (pop, jazz, folk, and soul) but doesn't stop there. The repertoire of vocal styles reach near and far- from Applachian folk tunes to Tushetian highlander cries, Cuban dance music, and music from the island of Corsica to name a few.

The trio's singing techniques embody the members' interests in genres that require exploration of techniques outside of western music, highlighting shared humanity. Over the years, they found a way to hear each other's artistic opinions with respect and love, taking advantage of complimentary skill sets and ultimately coming together to create an exciting and inspiring working relationship.

One of the members of Artemisia Trio, Diana Lawrence who grew up in Ann Arbor, may be familiar to some through her annual performances at the Ann Arbor Summer Festival. Lawrence comes from a very musical family. Her parents, Dr. Ted Lawrence and Wendy Lawrence sing with Kol Halev, the TBE choir. Her brother Cantor Rick Lawrence and she have joined their parents lending their beautiful voices as a quartet to TBE's High Holiday services. Lawrence grew up singing in Temple Beth Emeth under Cantor Annie Rose (now Emerita) who through youth choir, encouraged young people to make music together and provided opportunity to perform in a supported environment, which Lawrence credits as an immense influence in her becoming a musician.

Diana Lawrence, Alexandra Olsavsky and Kaitlin Foley PHOTO BY JOE MAZZA

Although she graduated from the University of Michigan's School of Music, Theater and Dance in Voice and Piano performance, Lawrence has since added composition to her repertoire. She has been commissioned to write original music for Steppenwolf Theatre's 2016 premiere of Tracy Letts' "Mary Page Marlowe" as well as for Chicago Tap Theatre and North Shore Choral Society. She has worked with The Second City, the Goodman Theatre, Chicago Shakespeare Theatre, Hubbard Street Dance Chicago, as well as the Uptown Poetry Slam. She is a long-time pianist for the Chicago Children's Choir and also teaches incarcerated youth to tell their stories through music.

Artemisia Trio commissions and performs newly composed works by living female composers. Artemisia is a name of a great ancient female warrior, an Italian painter and a Greek goddess of hunt. The trio does outreach to community and youth ensembles, drawing from the strength of the namesake in its message, infusing female empowerment through cultural literacy. Co-sponsored by TBE Music Fund and assisted by Cantor Regina Lambert-Hayut, the trio will also provide workshops to TBE children's choir as well as the adult choir Kol Halev. During their weekend residency at TBE, they will help singers with full-bodied singing techniques, exploration of tone painting, active listening, aural skills and improvisation.

WTBE invites the community to this unique performance at 7:00 p.m in Temple Beth Emeth's sanctuary, 2309 Packard Street, Ann Arbor. Reserve your tickets at www.wtbe.org or purchase at the door- $20 and $36 (sponsor). There will be a Q and A followed by a dessert reception. ■

TBE Events March

Families with Young Children (FYC): Tot Shabbat Service

Fridays, March 6, 13 & 20

5:45 p.m. Tot Shabbat Services; 6:15 p.m. Tot Dinner; 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Weekly Lunch & Learn

Fridays, March 6, 13, 20 & 27, TBE Adult Lounge, Noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Saturday Torah Study

Saturdays, March 7, 14, 21 & 28, 8:50 a.m., TBE Adult Lounge

Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Women's Torah Study

Mondays, March 9 & March 23, 7:00 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org

Guitar-led Shabbat Service

Fridays, March 27, 6:30-8:30 p.m., TBE Sanctuary

Join us for a special, musical Shabbat service led by Rabbi Whinston and Cantor Hayut. This service is engaging and open to all members of the community.

Meditation with Linda Greene

Thursdays, March 5, 12, 19 & 26, 1:00 p.m., TBE Chapel

Linda Greene offers brief Jewish teachings and leads a 20-30 minute meditation time. Contact Linda Greene, lingreene@gmail.com, with questions.

Tot Shabbat Tastes Ann Arbor

Fridays, March 20, Tot Service at 5:45 p.m. and Dinner at 6:15 p.m., TBE

Tot Shabbat Tastes Ann Arbor is resuming for the 2019-2020 year! We will meet on the third Friday of each month, and enjoy a rotating menu from local, kid-friendly restaurants. $5/children, $8/adults, $25/maximum per family.

TBE Families Meet-Ups

Sundays, March 15, 10:00 a.m., Offsite

Join TBE Families for our rotating monthly meet-up! There will be opportunities for play, snacks, and socializing. Contact Beth Pearson, bethlpearson@gmail.com, with questions.

Women of TBE: Historical Novel Reading Group

Monday, March 9, 12:30 p.m., TBE Library

The WTBE Reading Group meets on the second Monday of each month, October through June. Contact Molly Lindner, burnham@umich.edu.

Adult B'nai Mitzvah Classes

Mondays, March 2, 9, 16, 23 & 30, 12:30-1:30 pm & 6:00-7:00 p.m., Adult Lounge

Join Cantor Regina Hayut for either an afternoon session or an evening session for one hour. To join the class, or for more information, contact Cantor Hayut, cantorhayut@templebethemeth.org.

Genesis Concert Series Live

Saturday, March 14, 7:00 p.m., TBE Sanctuary

Featuring the brightest young artists on the brink of their professional careers in music, with the adult choirs of TBE and St. Clare's. Free admission.

Women's Rosh Chodesh Circle

Thursday, March 26, 7:00 p.m., TBE Chapel & Adult Lounge

Join us as we initiate a monthly Women's Rosh Chodesh Circle. We seek to create an intimate community of women that strengthens our ties to each other through our connection to Shekinah, the feminine indwelling Divine presence. Join us for socializing at 6:30 pm before the circle begins. Contact Trina Fuller, tfuller817@gmail.com, with questions.

Purim Carnival & Megillah Reading

Sunday, March 8, 3:30 p.m. Megillah Reading & 4:00 p.m. Purim Carnival

Join TBE for our annual Megillah Reading & Purim Carnival! At 3:30 pm, we will read and sing at a short Megillah Reading. At 4:00 pm, celebrate as community at our costumed Purim Carnival! This year, TBE & PJ Library are returning to TBE for our annual hamantaschen bake, and TBE's Religious & Hebrew School is hosting a silent auction fundraiser to benefit the schools. ■

A day of learning with Rabbi Laura Geller
Temple Beth Emeth is proud to present: Friday, March 27

Calendar

March 2020

Sunday 1

Blood Drive: BIC. 9:30 a.m. – 3:30 p.m

Kids' Wrap: BIC. Kids learn to wrap tefillen. 9:30 a.m.

We Rise As One: Bend the Arc Kick off House Party. Bend the Arc's new national campaign, We Rise As One, focused on pushing white nationalism out of the White House and back to the margins and rocks where it was hiding. The larger goal of the campaign is to work toward an inclusive, multiracial democracy. RSVP to bendthearc.a2@gmail.com for address. 10 a.m.

A Taste of Talmud: When Life Meets Prayer: AARC. Rabbi Ora Nitkin-Kaner of AARC leads this adult ed class at the JCC. 1 to 2:30 p.m

Intro to Judaism: BIC. Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism – from mysticism to Talmud to Jewish Holidays and rituals – is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members. 2 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m. to noon.

Monday 2

Adult B'nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays**, 12:30-1:30 p.m. and 6-7 p.m.**

Fiber Arts with Women of TBE 7-8:30 p.m.

Tuesday 3

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Spirituality Book Club: TBE. Cantor Emeritus Annie Rose leads discussion of Jewish Prayers of Hope and Healing by Alden Solvy. **7:30-9 p.m.**

Wednesday 4

Judaism's Gifts to the World: Chabad House. A six-session course by the acclaimed Rohr Jewish Learning Institute (JLI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.

Yidish tish (Yiddish Conversation & Reading Group): JCC, Conference Room. Combines the long-time JCC Yiddish reading group and the former UM conversational one, about 45 minutes each of conversation and reading. Free and open to all who are interested in Yiddish language, literature, and culture; level of proficiency and age of no consequence. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 5

Spirituality Book Club: TBE. Cantor Emeritus Annie Rose leads discussion of Jewish Prayers of Hope and Healing by Alden Solvy. **Noon- 1 p.m.**

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Aliyah & Rescue Missions to Israel with Vicki Angel: JCC. Light brunch, Vicki Angel formerly of the Jewish Agency for Israel (JAFI). She will be sharing stories from her time rescuing Jews from around the world. To RSVP for the event, please email events@jewishannarbor.org. 7 -8 pm.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m.

Friday 6

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Families with Young Children (FYC) Tot Shabbat Service: TBE. All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. 5:45 p.m. 0-5yrs, 6:15 dinner, 6:45 Shira Service.

First Friday: JCS. Secular readings, songs, candle lighting, wine, and challah. Dinner will follow the short observance. Children are welcome. The cost of dinner is $10/person or $25/family. At the JCC, 6:30 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 7

Shabbat services: *See listing at end of calendar.*

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Teen-led Shabbat. BIC. BIRS students lead part of the morning service. 9:30 a.m.

Sunday 8

"Victory Vertical Project: The Music that won WWII." At the Yankee Air Museum. Organized by EMU Judaic Studies. Noon to 3 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m. noon.

A Taste of Talmud: When Life Meets Prayer: AARC. Rabbi Ora Nitkin-Kaner of AARC leads this adult ed class at the JCC. 1 to 2:30 p.m

Family Social Justice Play Date: Bend the Arc AA. Purim-themed social justice play date! More details and location coming soon. 3 to 5 p.m.

Purim Carnival and Megillah Reading: TBE. Reading at 3:30 p.m. and Carnival starts at 4 p.m.

Monday 9, Erev Purim

Leah Penniman keynotes the Local Food Summit at WCC. All day, keynote at 3 p.m.

WTBE Historical Novel Reading Group: TBE. This month's read is *Jamaica Inn* by Daphne du Maurier. 12:30–2:30 p.m.

Adult B'nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays**, 12:30-1:30 p.m. and 6-7 p.m.**

Purim at Beth Israel: BIC. Kids Shpiel 5:45p.m. Dinner 6p.m. Hamentashen Road, 7 p.m.

Megillah Reading Service followed by a Dessert Potluck: AARC at the JCC. 7 p.m.

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 10, Purim

Megillah Reading: BIC. 10 a.m.

Purim in Mexico: Chabad and JCC. At the door $40- family $12- person. Before March 5 $35- family $10- person. 5:30 p.m.

Brotherhood Hebrew Bible Study: TBE. 7:30-9 p.m.

Wednesday 11

Judaism's Gifts to the World: Chabad House. A six-session course by the acclaimed Rohr Jewish Learning Institute (JLI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.

Yidish tish (Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 12

Panel: Yiddish and Trauma Studies: Frankel Center. Ann Cvetkovich, Carleton University and Frankel Institute Fellows: Harriet Murav and Hannah Pollin-Galay. Room 2022, 202 S. Thayer St.1 p.m

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m..

Friday 13

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Ariella Azoulay, Professor of Comparative Literature, Filmmaker, and Art Curator: (Counter) Narratives of Migration. Keynote at 2 p.m. at the Michigan League, film screening Great Lakes South Palmer Commons at 4:30 p.m.

Families with Young Children (FYC) Tot Shabbat Service: TBE. All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. 5:45 p.m. 0-5yrs, 6:15 dinner, 6:45 Shira Service.

Friday evening services: See listing at the end of the calendar.

Saturday 14

Shabbat services: *See listing at end of calendar.*

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Family Conversation about Gun Violence: TBE. 9 – 10 a.m. and also 11 a.m to noon.

Shabbat Limmud: BIC. Held before Shabbat morning services by Rabbi Robert Dobrusin, this session will offer a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. We invite you to join us in the library for Torah study over coffee and cake! 9 a.m.

Ta'Shma: Come and Learn. AARC at the JCC. Before each Second Saturday Shabbat morning service, Rabbi Ora leads an educational discussion about a relevant topic. 10 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." 11:15 a.m.

Genesis Concert Series: TBE. Young artists and adult choirs of TBE and St. Clare's. 7 p.m.

Sunday 15

Foundations of Jewish Family Living: AAOM and PJ Library. Monthly at the JCC. 10 a.m.

TBE Families Monthly Meet-Up: Offsite. 10a.m.-Noon.

Taste of HDS: At the JCC. 10 a.m.

Party and Events Showcase: JCC. 11 a.m. to 2 p.m.

A Taste of Talmud: When Life Meets Prayer: AARC. Rabbi Ora Nitkin-Kaner of AARC leads this adult ed class at the JCC. 1 to 2:30 p.m

Intro to Judaism: BIC. Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism --from mysticism to Talmud to Jewish Holidays and rituals – is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members. 2 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

Monday 16

Adult B'nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays**, 12:30-1:30 p.m. and 6-7 p.m.**

Global Yiddish Networks: Frankel Center. Frankel Institute Fellows: Dov-Ber Kerler, Amy Kerner, Eli Rosenblatt, and Nick Underwood and Guest Scholar: Kathryn Hellerstein, University of Pennsylvania. West Conference Room Rackham Graduate School, 915 Washington St. 1 -5 p.m.

Talmud Study with Rabbi Dobrusin: BIC. 3:30-4:45 p.m.

The Prophet as a 'Sacred Spring,' Christiane Gruber, Professor and Chair in the History of Art Department at the University of Michigan: Frankel Center. 2022 202 S. Thayer. 4 – 6 p.m.

Fiber Arts with Women of TBE 7:30- 9 p.m

Tuesday 17

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 18

Judaism's Gifts to the World: Chabad House. A six-session course by the acclaimed Rohr Jewish Learning Institute (JLI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.

Yidish tish (Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

A2 Tribe Gathering: BIC. 20s and 30s group**. 7 p.m.**

Calendar

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 19

Sustainability through Community: Exploring the Jewish Value of Zero Waste: JCC. Presented by Women's Philanthropy Registration fee: $18. Please register at www.jewishannarbor.org/eco-Judaism20. 7 p.m.

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Brotherhood Guys' Night Out: TBE, Offsite. 6:30-8:00 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m..

Friday 20

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Deborah Sacks Mintz, Scholar-in-Residence: BIC. Niggun Preparation: New Melodies and Singing as a Spiritual Process." 5:45 p.m. Shabbat dinner at 7 p.m. To sign up for dinner, use the link on the Beth Israel homepage (www.bethisrael-aa.org). At 7:45 p.m., Deborah will lead a session entitled "Soulful Tisch: Creating a Sacred Space Through Communal Singing."

Families with Young Children (FYC) Tot Shabbat Service and Tot Shabbat Tastes Ann Arbor: TBE. All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. 5:45 p.m. 0-5yrs, 6:15 dinner, 6:45 Shira Service.

Friday evening services: See listing at the end of the calendar.

Saturday 21

Shabbat services: *See listing at end of calendar.*

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Deborah Sacks Mintz, Scholar-in-Residence: BIC. Deborah will lead the community in spirited davening. After kiddush, she will lead a session called "Music as a Source of Comfort and Strength, Power and Struggle: A Text-Based Exploration" After minchah at 7 p.m., join Deborah for a light reception and Melava Malka at 7:30 p.m. and bid farewell to Shabbat in song.

Parent's Night Out: BIC. Drop off your children (ages 5-15 years old) at the synagogue and enjoy an evening to yourselves. Children will be served dinner and there will be a movie playing along with some crafts. Cost for members is $10 for the first child and $8 for each additional; non-members are an additional $5 per child. Contact Amanda at engage@bethisrael-aa.org for more info or to sign up.6 – 9 p.m.

Artemisia Vocal Trio Concert: TBE. Women of TBE fundraising concert. 7 – 9 p.m.

Sunday 22

Limmud Michigan 2020. At Student Center at Eastern Michigan University, 900 Oakwood St., Ypsilanti. All day. Check in 9 a.m.

Deborah Sacks Mintz, Scholar-in-Residence: BIC. Deborah will teach "Leading from the Center: A Davening Leadership Workshop." 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11a.m.- noon.**

Monday 23

Talmud Study with Rabbi Dobrusin: BIC. 3:30-4:45 p.m.

Adult B'nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays**, 12:30-1:30 p.m. and 6-7 p.m.**

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 24

"Our Father": The Medieval Abrahamic Religion(s), Sarah Stroumsa, The Hebrew University of Jerusalem: Frankel Center. 2022 202 S. Thayer. 4 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 25

Judaism's Gifts to the World: Chabad House. A six-session course by the acclaimed Rohr Jewish Learning Institute (JLI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.

Yidish tish (Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

"The Almighty Salad": Jewish Vegetarianism and the Backlash in the Yiddish Press, Eve Jochnowitz, Frankel Institute Fellow. Frankel Center. Off campus location: JCC of Metro Detroit. 7 p.m.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 26, *Rosh Chodesh Nissan*

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.

Orientalism and Monotheism: Renan on Judaism and Islam, Guy G. Stroumsa, The Hebrew University of Jerusalem.: Frankel Center. 2022 202 S. Thayer. 1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Dinner with Rabbi Arik Ascherman: JCC. 6 p.m.

Women's Rosh Chodesh Circle: TBE. 7 p.m.

Use and Abuse of Power: The Challenge of Zionism Today: JCC. Rabbi Arik Ascherman presentation**. 7:30 p.m.**

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m..

Friday 27

Rabbinic View of Human Rights in Israel: Rabbi Ascherman Lunch and Learn: BIC. Participants are encouraged to bring their own vegetarian lunch (lunch will not be provided), and there is no cost to attend but an RSVP is requested by calling 734-665-9897. The opinions expressed by Rabbi Arik Ascherman are his own, and do not necessarily reflect the views of Beth Israel's leadership, membership, clergy, or staff. **Noon.**

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Bring a Friend Shabbat: AARC. The Ann Arbor Reconstructionist Congregation invites you to a Shabbat evening that's all about welcoming friends and community members (new or veteran). Friendly Shabbat services will be followed by a vegetarian, nut-free potluck. All are welcome and childcare is available. At the JCC. For more info, contact https://aarecon.org/contact-us/general-information/. Shabbat Service starts at 6:30 p.m. and Tot Shabbat begins at 5:45 p.m.

Guitar-led Shabbat Service: TBE. Sanctuary 6:30–8 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 28

Shabbat services: *See listing at end of calendar.*

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Shabbat Limmud: BIC. Held before Shabbat morning services by Rabbi Robert Dobrusin, this session will offer a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. We invite you to join us in the library for Torah study over coffee and cake! 9 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." 11:15 a.m.

Sunday 29

Jews and Money: Annual JCLP Communal Conversation. Lunch will be provided. At the Trotter Multicultural Center. 11 a.m. to 3 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11a.m.- noon.**

Intro to Judaism: BIC. Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism — from mysticism to Talmud to Jewish Holidays and rituals – is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members. 2 p.m.

Monday 30

KidZone Spring Break at the JCC.

Adult B'nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays**, 12:30-1:30 p.m. and 6-7 p.m.**

Talmud Study with Rabbi Dobrusin: BIC. 3:30-4:45 p.m.

Tuesday 31

KidZone Spring Break at the JCC.

"It Can Happen Here": Antisemitism, Gender, and the American Past, Pamela Nadell, 30th Belin Lecture: Frankel Center. The lecture will be at Palmer Commons Forum Hall, 100 Washtenaw Ave. 7 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel at candle lighting. Contact rabbi@annarborminyan.org to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:45 p.m., followed by tot dinner. Traditional service at 7:30 p.m. On the fourth Friday of each month, Guitar-led Shabbat services at 6:30 p.m., with tot dinner at 6:00 p.m. For information, call (734) 665-4744.

Shabbat Service: AARC. Every fourth Friday at the JCC. Tot Shabbat from 5:45–6:15 p.m. Pizza for the little ones at 6:15 p.m. Service at 6:30 p.m., followed by vegetarian potluck at 8 p.m. Childcare during service. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call (734) 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service at UM Hillel, 9:30 a.m. Home Hospitality for Shabbat and Holiday Meals: Contact: welcome@annarborminyan.org.

Shabbat Services: BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: AARC. Second Saturday of each month at the JCC. 10 a.m. Ta-Shma/Come and Learn. Service begins at 10:30 a.m. Shabbat Morning Service, Meditation, prayer, discussion, community. At the JCC of Ann Arbor, 10:30a.m. to noon. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon Mincha services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. with Rabbi Whinston and Cantor Hayut. Saturday Shabbat service at 10:00 a.m. Call the TBE office, 734-665-4744 for more information.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call (734) 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed :

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 248-408-3269

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

TBE and Bethel A.M.E. Church talk voter suppression

Leslie McGraw, special to the WJN

Over 80 members of Temple Beth Emeth synagogue and Bethel African Methodist Episcopal Church in Ann Arbor, Michigan came together on Saturday, January 18 at Temple Beth Emeth on Packard Road to watch and discuss the film *Suppressed: The Fight to Vote*.

The new documentary by Robert Greenwald focuses on voter suppression in Georgia leading up to and on the day of the 2018 midterm election.

Less than four miles stand between the two community congregations which were founded 52 and 163 years ago. However, it was not until this historic event that the two groups came together.

The collaboration was born of a friendship that began last year between Rabbi Josh Whinston and Pastor Mashod A. Evans, Sr. The two have a lot in common. Both leaders came to Ann Arbor in a leadership role for their respective congregations within the last four years. Both have young families. Both have a propensity towards community involvement and social justice. Last year, Whinston and others from TBE, along with a Christian congregation took a trek to the Texas border to stand in solidarity with our neighbors seeking asylum. In 2018, Evans led his congregation on an inaugural mission trip to Belize to help with a school, community health education, and prison ministry.

The film served different purposes for each congregation. For Temple Beth Emeth, the film screening and discussion was a chance to take a deeper dive into racial issues in this country before embarking on a four-day civil rights journey in Georgia and Alabama this Spring. Fifty TBE members are signed up for the journey and will visit the Equal Justice Initiative's Legacy Museum & Lynching Memorial, go on a few historic walking tours, and meet with Fair Fight 2020 team in Georgia.

"I didn't want us to go as tourists," said Whinston.

For Evans, the screening served other purposes: to simply inform, and also as part of a 10-week transformative teaching Bethel recently completed, based on the book *5 Practices of Fruitful Congregations*. In this book, Robert Schnase outlines five practices for today's church to achieve excellence and stretch the congregation. One of these practices is 'Risk Taking Mission and Service,' which includes stretching compassion outward beyond the walls of the church.

In *Suppressed's* 45 minutes, attendees were given a glimpse of what the new face of voter suppression looks like. Isolated stories from across the state of Georgia were woven together to form a much bigger story of voter suppression. No one in the room was prepared for the impact this short film would have on reimagining the lengths people would go to prevent a fair election.

Voter suppression in Georgia started long before the historic 2018 midterm election were fraught with long lines, uncounted provisional ballots and misinformation. Since 2013, 890,000 Georgian voters have been purged for reasons such as moving, not returning a postcard, not voting in a few elections, and name discrepancies.

Lewis Brooks, an 89-year-old African American veteran, was discouraged when he received notice that his polling place would be closed due to lack of funding, posing a 3.5 mile hike for him. It was not until Bobby Jenkins, a retired educator, stepped in that residents learned seven of the nine precincts in Randolph County (which is 62% African American) were scheduled for closure. The public outcry stopped the closure and drew attention to a larger issue: 212 polling locations have been closed across the state since 2012.

Peggy Xu, a 23-year-old speechwriter who left for Washington, D.C. to work on a temporary assignment, sent in her application for an absentee ballot, with her new D.C. address, in October. She sent emails and called the registrar and voter protection hotline as the election drew near. Ultimately, she was unable to vote in the election. She likened the experience to "a punch to the gut." Xu reached out online to her Facebook community to see if there were others who could identify with her situation. Turns out there were 40 similar stories within her Facebook friendset that began inboxing her with their own stories of being left out of the election. After an investigation, it was found that "tens of thousands" of voters did not receive their requested absentee ballot in time to vote.

Feelings of helplessness, isolation, non-importance and exclusion were communicated throughout the film. The individual stories were accompanied with statistics and commentary from people who served on the front lines of voting justice before and on the day of the election.

In the film, Congresswoman Marcia Fudge said "This is systematic. If you look at what has happened across this country in the last five years, forty states have passed some kind of law to make it more difficult for people to vote."

During the post-film discussion, the congregations were mixed up and split into two discussion circles led by each of the worship leaders. Attendees shared their gut reactions to the film, new realizations, and personal stories of their own. The consensus among both groups was that voting is just one symptom of other issues. "This is just the tip of the iceberg," said TBE member, Alan Cotzin.

William Hampton, President of the Ann Arbor Branch of the NAACP, encouraged everyone to look inside our own communities as well. A woman from TBE begged the question "Why is there such a big discrepancy between Washtenaw and Wayne counties? What can we do about that?"

Yodit Mesfin-Johnson, President and CEO of Nonprofit Enterprise at Work (NEW), recounted how she felt the day after the 2016 presidential election. "My parents were civil rights activists, and I have lived and served in this community for 25 years. But, as my son and I were in the car looking around the next day, for the first time in my life I feared for the safety of our personhood."

Claire Weiner of TBE reflected, "The word purging is really powerful. The word purging has a big meaning not only for African Americans but also for Jews. Each time I heard that in the film I thought of elimination."

Bethel member Lisa Cook served as the Social Media Manager for Stacey Abrams' run for Georgia Governor in 2018. Cook shared additional insight on the election-day chaos during the discussion, "I was there. We had to go through metal detectors. We were sending pizza to people standing in line. Eight hundred voting machines were left in a warehouse. The lines were completely unnecessary."

Attendees were all invited to stay for Havdalah, followed by a light repast. Many attendees commented that there ought to be more collaborative events such as this one. Connections, friendships, and alliances have always played a pivotal role in the realm of social justice, similar to the unlikely friendship between Rabbi Whinston and Rev. Evans and their congregations.

The fact that the Rev. Dr. Martin Luther King, Jr. suffered from loneliness, the effects of racism, and depression most of his life is often neglected. He nearly lost his life as a young child in a suicide attempt. His autopsy revealed that though only 39 years old, King "had the heart of a 60 year old." Many of his speeches and sermons called for brotherhood and friendship. Hopefully, this film screening and discussion will spark new ideas for collaboration between these two congregations, in this community, and beyond.

In the words of the late Rev. Dr. Martin Luther King, Jr. "We cannot walk alone." ■

New film Stranger/Sister is a true story

Stranger/Sister is the true story of two ordinary women, one Muslim and one Jewish, who dare to believe they can join hands to stop the wave of hate. Overcoming a long history of distrust between their two religions, they build a movement that turns strangers into sisters, challenging assumptions about how to fight hate in America.

Odyssey Impact, a leading social impact campaign organization, has announced their partnership with the Sisterhood of Salaam Shalom to produce and participate on a panel taking place during this year's SXSW Festival on Tuesday, March 17, 2020 in Austin, Texas. The panel, "Documenting a Movement: Muslim and Jewish Women Unite Against Hate," will focus on the upcoming documentary, *Stranger/Sister*, produced by Odyssey Impact's sister company, Transform Films®.

Participating in the discussion will be Kirsten Kelly, the EMMY Award-winning filmmaker behind *Stranger/Sister* and Senior Producer at Odyssey Impact and Transform Films®, Sheryl Olitsky, Executive Director and cofounder of the Sisterhood of Salaam Shalom, and Amanda Quraishi, Digital Media Consultant at DarkMatter Digital Media and Advisory Board Member (Communications Committee) for the Sisterhood of Salaam Shalom. The panel will be moderated by Odyssey Impact's Head of Social Impact and Communications, Melissa C. Potter.

"We are inspired by this incredible and courageous network of women and teen girls, who are building bridges and standing in solidarity in the face of hate and division," said Kirsten Kelly. "Following the story of the Sisterhood has been such a journey of hope, and we are excited to share it with audiences nationwide and beyond."

In these divisive times, filmmakers followed the new movement of the Sisterhood of Salaam Shalom – over 6,000 Muslim and Jewish Women who are banding together to fight the rise in hate. To combat ignorance, a major precipitator of hate, this powerful grassroots network of 'Sisters' are approaching challenging dialogue in innovative, peace-building ways to overcome differences and build connections over similar values and beliefs.

Stranger/Sister captures the story of their extraordinary community-building and will serve as a catalyst for peace-building initiatives, furthering the mission of the Sisterhood and expanding discussions to different faith and secular organizations.

Odyssey Impact consists of a team of exceptional film and social justice professionals who believe that powerful documentaries can motivate people to do great things. Odyssey Impact strategically builds and executes social impact campaigns around award-winning documentaries to inspire people of all faiths and good will to engage with their communities on important issues in their lives. ■

Sydney Taylor Book Awards for 2020

PHILADELPHIA – The 2020 winners of the Sydney Taylor Book Award, administered by the Association of Jewish Libraries, an affiliate of the American Library Association (ALA), were announced last month in Philadelphia, Pennsylvania.

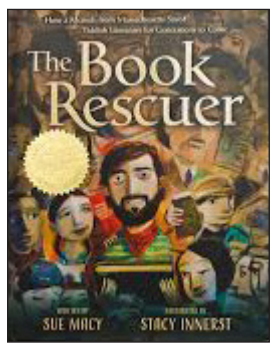
The Sydney Taylor Book Award is named in memory of the classic All-of-a-Kind Family series by Sydney Taylor. The award recognizes titles for children and teens that exemplify high literary standards while authentically portraying the Jewish experience.

Committee chair Rebecca Levitan said, "I'm so grateful to the committee this year for all their hard work. Their dedication to this award brought about winners that we are extremely proud to call Sydney Taylor Award books."

2020 Sydney Taylor selections include:

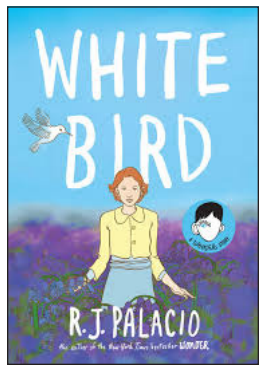
GOLD MEDALISTS

The Book Rescuer: How a Mensch from Massachusetts Saved Yiddish Literature for Generations to Come, by Sue Macy, illustrated by Stacy Innerst and published by Paula Wiseman Books, an imprint of Simon & Schuster, is the winner of the Picture Book category.



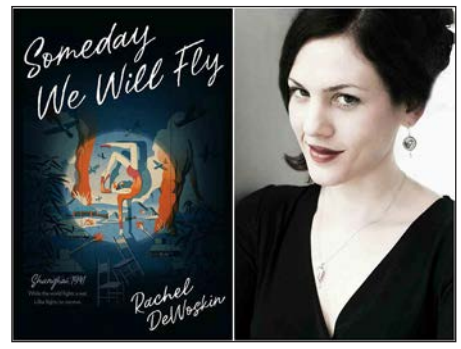
The Book Rescuer celebrates the power of an individual to preserve history and culture, while also exploring timely themes of identity and immigration. In a folksy voice, this biography tells the story of Yiddish Book Center founder Aaron Lansky's commitment to rescuing Yiddish language books and ensuring that despite all odds, Yiddish language and culture will stay alive for future generations.

White Bird: A Wonder Story, by R. J. Palacio and published by Alfred A. Knopf, an imprint of Penguin Random House, won the Sydney Taylor Book Award in the Middle Grade category.



This beautifully illustrated graphic novel connects the Holocaust to familiar contemporary characters, as Julian from the Wonder series learns his grandmother's powerful story of rescue in Vichy-occupied France.

Someday We Will Fly, by Rachel DeWoskin and published by Viking Books for Young Readers, an imprint of Penguin Random House won the Sydney Taylor Book Award in the Young Adult category. In this lushly written historical novel, Lillia and her father and sister flee Warsaw during the Holocaust and take refuge in Shanghai. There, Lillia's need to support her family, her relationships with others, and her awareness of her privilege even as a refugee all contribute to her growth.



SILVER MEDALISTS

For Picture Book, the Honor Books are *Gittel's Journey*, by Lesléa Newman, illustrated by Amy June Bates and published by Abrams Books for Young Readers, and *The Key from Spain: Flory Jagoda and Her Music*, by Debbie Levy, illustrated by Sonja Wimmer and published by Kar-Ben Publishing, a division of Lerner Publishing Group.

For Middle Grade, the Honor Books are *Anya and the Dragon*, by Sofiya Pasternack and published by Versify, an imprint of Houghton Mifflin Harcourt, and *Games of Deception: The True Story of the First U.S. Olympic Basketball Team at the 1936 Olympics in Hitler's Germany*, by Andrew Maraniss and published by Philomel Books, an imprint of Penguin Random House.

For Young Adult, the Honor Books are *Dissenter on the Bench: Ruth Bader Ginsburg's Life and Work*, by Victoria Ortiz and published by Clarion Books, an imprint of Houghton Mifflin Harcourt, and *Sick Kids in Love*, by Hannah Moskowitz and published by Entangled Teen, an imprint of Entangled Publishing LLC.

In addition to the medal winners, the Award Committee designated eight Notable Books of Jewish Content for 2020. More information about the Sydney Taylor Book Award and a complete listing of the award winners and notables can be found at www.sydneytaylorbookawards.org.

Winning authors and illustrators will receive their awards at the Annual Conference of the Association of Jewish Libraries, to be held in Evanston, Illinois, from June 29 to July 1. Gold and silver medalists also will participate in a blog tour from February 9 to 13. For more information about the blog tour, please visit www.jewishlibraries.org/blog.

Members of the 2020 Sydney Taylor Book Award committee are Chair Rebecca Levitan, Baltimore County Public Library; Rena Citrin, Bernard Zell Anshe Emet Day School, Chicago; Shoshana Flax, The Horn Book, Inc., Boston; Marjorie Ingall, freelance writer, New York; Sylvie Shaffer, Capitol Hill Day School, Washington, D.C.; Marjorie Shuster, Congregation Emanuel, New York; and Rivka Yerushalmi, Jewish Women International Libraries, Rockville, Md.

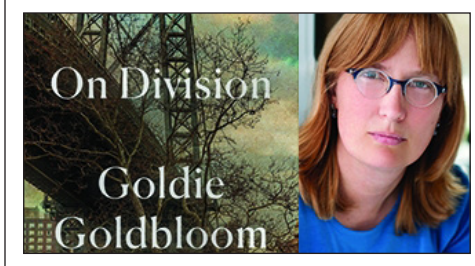
The Association of Jewish Libraries (AJL) promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience, and Israel. AJL is an affiliate of the American Library Association. ■

AJL Jewish Fiction Award 2020 winners

Rosalind Reisner

Goldie Goldbloom is the winner of the Association of Jewish Libraries (AJL) Jewish Fiction Award for her novel *On Division*, published by Farrar, Straus and Giroux. The award includes a $1,000 cash prize and support to attend the 56th Annual Conference of the Association of Jewish Libraries in Evanston, IL, June 29-July 1, 2020. One honor book was also recognized: *The Flight Portfolio* by Julie Orringer, published by Knopf. The Committee reviewed over 75 works of fiction originally written in English with significant Jewish thematic content published in the United States in 2019. Thanks to all those who submitted entries for consideration. The wide array of books published in 2019 is a testament to the vibrant state of contemporary Jewish fiction.

"In *On Division*, Goldbloom writes about Surie, a newly-pregnant fifty-seven year old mother, grandmother, and almost great-grandmother living in the Chasidic commu-



nity of Williamsburg, Brooklyn. Haunted by the death of her son Lipa, Surie finds herself keeping this pregnancy a secret from everyone, including her beloved husband. The author, a member of the Chasidic community, writes with accuracy, authenticity, and respect – celebrating the positive aspects of the community with beauty, warmth, and love while also exposing negative, harmful, and shameful practices. The result is a multi-layered story of how secrets can shake even the most secure and close-knit families that is accessible to readers both familiar and unfamiliar with the insular world of ultra-Orthodox Jews," noted Rachel Kamin, member of the Award Committee.

"In *The Flight Portfolio* author Julie Orringer imagines the daring and conflicted existence of the little-known real-life hero Varian Fry as he sets up a rescue operation in Vichy France, helping artists, writers and intellectuals, mainly Jewish, escape from their increasingly precarious existence to safety in

America. As the Nazis increase their presence and control, he and his assistants evade German and Vichy authorities, search for new escape routes, work around American governmental indifference, and wrangle eccentric personalities. The author's gorgeous writing and well-researched historical background plunge the reader into the dangers of life in southern France in 1940 with a love story, a suspenseful escape story, and the ethical question of whom do you save when all are worth saving," commented Merrily Hart, member of the Award Committee.

The AJL Jewish Fiction Award Committee members are Merrily Hart, Rachel Kamin, Rosalind Reisner, Laura Schutzman, and Sheryl Stahl.

The Association of Jewish Libraries gratefully acknowledges the generous support of Dan Wyman Books for underwriting the Award. Submissions for the 2021 AJL Fiction Award (titles published in 2020) are now being accepted. For more information, please visit www.jewishlibraries.org.

The Association of Jewish Libraries is an all-volunteer professional organization that promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience and Israel. ■

Looking for Rose: The Stone Chapel

By Clare Kinberg, third installment in a series

The forty years I'd spent wondering what had become of my father's outcast older sister Rose finally came to an end on August 2, 2016 when I found her death certificate on the internet. Rose herself had filled in the information. Though she didn't know (or remember) her mother's maiden name, she usefully included the name of the funeral home she intended to take care of her body and the cemetery where she was to be buried.

Perhaps she'd anticipated that one day a niece would come looking for her.

With very little trouble, I found pictures online of Calvin Community Chapel Cemetery in rural Cass County, Michigan. Marshall H. Sanders, Jr. had photographed many of the gravestones in the cemetery and uploaded them, in 2006, to The USGenWeb Tombstone Photo Project. However, there was no Rose Arnwine listed among several hundred names.

"*Mr. Sanders, I see you've photographed some graves in Cass Cty Mi,*" I wrote to the email address that accompanied the cemetery photos. *"I am looking for the resting place of an aunt of mine, my father's sister. Do you think she has a place in Calvin Community Chapel Cemetery?"* I attached Rose's death certificate.

And so began my first lesson in anxious waiting for information from people less urgent than me about Rose Kinberg Arnwine's life. Waiting–and carrying on with my life–would become my state of being. While I was wondering if my email had even reached Mr. Sanders, I embarked on a cross-country family road trip to drop off my older daughter at college in Oregon.

On August 15, almost two weeks after I'd sent my missive into the ether, Marshall–he's now become a trusted correspondent–finally responded. I was somewhere in the high country outside of Zion National Monument, Utah. While rounding a mountain pass, I heard my phone ding a notification.

From the first, Marshall was gracious and involved; he wanted to help me find what I was looking for. Marshall, I learned, is not only familiar with the cemetery listed on Rose's death certificate, but his parents are buried there, and he visits the cemetery often. In this first correspondence, Marshall also wrote, "While it is not impossible she is buried at Community, this cemetery is predominately African American."

Perhaps she is down the road, at the white cemetery, he implied.

Marshall's paternal ancestor, Sampson Sanders, died in West Virginia in 1849 and in his will manumitted approximately 51 people whom he had owned. The manumission was provisioned on their being relocated to Indiana or one of the other three free states. By the time of Sampson Sanders death, Indiana had passed very stringent laws severely restricting the lives of free Black people. However, right across the state line into Michigan land was affordable, and there were already fifty or so Black families farming land they owned in the central townships of Cass County.

The Black farming community the Sanders families joined had settled in Michigan Territory in the early 1830s. (Michigan didn't become a state until 1837). They had come from Illinois, North Carolina, Virginia, Ohio, Indiana, Kentucky and Tennessee–escaping slaves and free Black families found relatively inexpensive frontier land and a local white population influenced by Quakers who were actively opposed to slavery. In her thesis "Surviving Freedom: African American Farm Households in Cass County, Michigan 1832-1880" Marcia Renee Sawyer's loving and respectful scholarship delves into race relations and the strategies Black frontier farm families used that formed the foundation of Cass County's unique culture.

African-Americans came to Cass County "to escape a proscriptive and racist environment that prevented them from voting, educating their children, and moving freely within their native state to ply a trade, seek employment, or merely to visit a friend." White Quakers came to the area because it was on the known route of the Underground Railroad from Indiana up to Canada. They came to oppose slavery.

Sawyer states that at this early time, Black families tended to keep under the radar. They came with useful frontier skills learned in slavery, and went to work to build homesteads for their families. A stagecoach on the Detroit-Chicago line occasionally came nearby.

Cass County entered the history books when in 1847 a group of about 40 Kentucky slaveholders raided Michigan looking for their "property," instigating what came to be called The Kentucky Raid, an important turning point in the buildup to the Civil War. The slave catchers captured nine people on several farms in Cass County. Reputedly, 300 Cass County residents including Quakers, free Blacks, and other abolitionists confronted the Kentuckians in Vandalia. A trial was set in nearby Cassopolis to determine everyone's fate. The Commissioner who heard the case was an abolitionist and a conductor on the Underground Railroad who decided against the Kentuckians. "Colored men are not property in Michigan," he reportedly said, and he allowed the freedmen to travel up to Canada and sent the slave catchers back to Kentucky. The backlash was severe, leading to the Fugitive Slave Act of 1850, designed to demand the return of fugitive slaves no matter where they were caught. This further inflamed the tensions that led to the Civil War.

This was the community Marshall's ancestors had settled in and built. One hundred years later, my aunt Rose and her husband Zebedee Arnwine joined the community as well. Marshall's mother, Esther (nee Wilson) Sanders, was born the same year as Aunt Rose, 1908. She was descended from the earliest Black settlers in the area and among a group of people who in 1928 founded a nondenominational congregation and organized the building of the Calvin Community Chapel, which become known as The Stone Chapel. The membership raised money for the Chapel by preparing dinners, giving concerts and plays.

When she married Marshall Sanders, Sr, in 1935, Esther Wilson already had a teaching degree and a Bachelor of Arts in Biological Sciences from the University of Michigan. The couple moved to Detroit and raised their sons there, but they brought Marshall, Jr and his brother Maurice back to Vandalia every summer.

My first exchange with Marshall had instilled doubt: was Aunt Rose buried in a white or Black cemetery? I had to follow up, but I waited till I was back in Michigan from the 10,000 sojourn out west to drop my daughter for her freshman year of college. As soon as I got in the door, I contacted the funeral home listed on Aunt Rose's death certificate. The helpful director found Aunt Rose's thin file containing a newspaper clipping of her brief obituary and the plot number of her burial site, indeed in the Calvin Community Chapel Cemetery where Marshall's parents rest. The director then added the information, which he suspected was supplied by her friends, "As for family, a note on the record says that she has family someplace, including a son, but they had disowned her." The obituary ended with, "there are no known survivors." Evidently, Rose had purchased a small section of the cemetery and was buried in an unmarked grave near some friends. The funeral home advised me that the sexton and cemetery caretaker, Bill Vaughn, may know the location of Aunt Rose's grave and gave me a number for him. ■

Love in sinister times

Last Letters: The Prison Correspondence Between Helmuth James and Freya von Moltke, 1944-45. Afterword by Rachel Seiffert

Reviewed by Patti Smith

At the heart of *Last Letters* is the intimate correspondence between German Resistance fighters in World War II, published in English for the first time thanks to Johannes von Moltke, his sister Dorothea, his uncle Helmuth, and translator Shelley Frisch.

Dr. Johannes von Moltke lives in Ann Arbor and has taught at the University of Michigan since 1998. He is a full professor in the Department of Germanic Languages and Literatures and Department of Screen Arts & Cultures. Dr. von Moltke's academic focus is on film and 20th and 21st century German cultural history.

Late in 1944, Freya von Moltke (Johannes' grandmother) waited at home while her husband Helmuth James von Moltke was being held in a Berlin prison, awaiting his trial for his part in the Kreisau Circle, one of the crucial Resistance groups in Germany. In the months leading up to Helmuth's execution in January 1945, the two exchanged heartfelt, moving letters about their lives and love for each other.

The book reads like both a historical document and a romance. Freya writes about her day: sitting at her desk, watching the autumn weather, digging up potatoes, basking in the shining sunlight. In the following paragraph she recalls memories of her incredibly close relationship with Helmuth, professing her love over and over. Then in the next paragraph, she talks almost casually of speaking to someone named "Muller," who we learn is the chief of the Gestapo.

Freya's description of Muller is that he is "polite, friendly…sincere"—the opposite of what readers may expect about a Nazi. Muller encouraged Freya to write letters to Himmler, Hitler—monsters who we know are the embodiment of evil but who are her only hope of saving her husband, languishing away in a prison.

Indeed, Helmuth's letters tell of being shackled for much of the time. The prisoners adjust to this, he writes, by simply waiting for the unshackled times to do things they can't do with them on. Helmuth makes it a point to stress how friendly the guards are, how accommodating they can sometimes be. He tells his wife of being awake during long nights—the lights are always left on—and how he uses the time to read Freya's letters.

Some of her letters offer details of everyday life in Berlin towards the end of the Second World War. Freya talks of trekking across the enormous, bombed out city, walking against the fleeing refugees from the Red Army. She mentions her meetings with Nazi officials, how careful she must be to not to betray her knowledge of the Resistance. She makes such journeys many times, and then returns home at the end of the day to wait. And wait.

Just when one gets caught up in the romance and maybe forgets the context, Helmuth or Freya drop in something that reminds the reader that yes, they are in the middle of a world war. For instance, Helmuth writes of not being able to be let out for his walk because of bombing damage and learning that more of his friends from the Resistance have been taken away, imprisoned or executed.

Early in the book, Helmuth casually says he expects to be dead within 36 hours. His entire concerns lie with his wife—telling her that his death will be "all right," and after a time she will return to her regular routine carrying on without him. He speaks of his confidence in God and His guidance.

His death does not come—not at that point in the book. We have much more love to read about, more courage, more hope.

The third main character in this book is a man named Harald Poelchau, the prison chaplain. We never hear from him, but this book would not be possible without him. On a regular basis, Poelchau risked his own safety to smuggle these letters back and forth. In addition, he also brought supplies to Helmuth—honey rolls, bacon, sugar, eggs. Poelchau never asked for recognition, but it is important that we remember his incredible bravery.

It's not a spoiler to say that there isn't a happy ending in the book– Helmuth is executed. This reader of Last Letters was left with feeling there was almost a happy ending. The von Moltke's incredible love in the face of all of the suffering, the uncertainly, and terror—shone through even in the darkest times. ■

Camp Tavor: empowering young people to a more just world

Randy Lubratich, special to the WJN

Long after the buses leave camp at the end of the summer, Camp Tavor campers are bringing their passion, vision, and voices home to their communities.

"Camp is not a place that you ever truly leave. Camp is an entity that you always carry with you," says Nathan Wojcik, a University of Michigan Senior, and lifetime "Tavornik" who worked as a "Unit Head" at Camp Tavor last summer. Nathan started camp at the age of 13 and now, nearly a decade later, he feels pride in his camp and community as he watches the campers he guided grow to become the leaders they dreamed they could be.

"At Tavor, we have opportunities for every camper to have experiences with leadership.

Camp is made for young people to find their place with themselves and with the world, and to gain the tools to sculpt it."

"At Camp Tavor, everyone learns about social justice, youth empowerment, racial inequality, gender inequality and it's really great," says 13-year old Ben Botkin of Ann Arbor, "because everyone learns how we can make society a better place."

At Camp Tavor, campers cultivate their passion and build the skills to translate their big ideas into action! And that is just what 16-year old Tali Deaner did this fall when she joined and helped to organize a rally for Climate Justice in West Michigan.

"I've always loved how at camp we do lots of fun things like swimming in the chof (lake) while also learning important things about social justice and what role we can play as young Jewish activists in this world that's in need of a lot of change." Tali will be sharing the lessons she has learned this coming summer as she takes on her role of madatz (counselor in training) .

"At camp, we have always been encouraged to protest and fight for whatever we think is important, whether that's later bedtimes, new candy policies, or learning about things we're interested in, which then helps us understand real movements going on in the U.S. and around the world that are fighting for a more just and equitable world." Tali continues, "I'm so glad that I've learned that tikkun olam (healing the world) isn't just tzedakah, but it's showing up for the things that need to be changed in the world like climate change."

This fall Camp Tavor campers, families and alumni stood shoulder to shoulder in raising their voices during a Tisha B'Av protest in Dearborn.

Our complex times require an empowered, connected and visionary next generation of Jewish leaders and Camp Tavor is committed to fostering that next generation!

Camp Tavor, located only two hours from Ann Arbor in Three Rivers, Michigan, offers 1-7 week programs for 2nd - 12th graders. Financial aid is available for those who qualify, including up to $1,000 grant possible for first-time campers.

Camp Tavor also offers a Shabbat weekend Family Camp program August 14th - 16th. You will experience a spirited and engaging Camp Tavor Shabbat with your family including a communal dinner, singing, folk dancing under the stars, and Havdalah along our beautiful lake! Check out Camp Tavor at www.camptavor.org! ■

camp Tavor

Empowering today's youth to lead us to a better tomorrow!

Spend your summer swimming, boating, crafting, camping and having fun while learning to be a leader!

COME FOR THE SUMMER - MAKE FRIENDS FOR LIFE

At Camp Tavor in Three Rivers, MI you will cultivate a strong sense of community, social and environmental justice, a connection with Israel and a positive personal Jewish identity.

Sessions run from 5-days to 7-weeks for 3rd-10th graders

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March: Friday, 7pm, 13; 20. Saturday, 7pm, 28.

The Parliament of Poets, 90 Minutes.

March: Saturday, 7pm, 14; 21. Friday, 7pm, 27.

April: Friday, 7pm, April 3; 10. Saturday 7pm, 4; 18

Lectures, Sundays, 2pm, 1 Hour.

The Function of Criticism, March 15.

The American Journey into Ulro, March 22.

Poetry in the Nuclear Age, March 29.

Saul Bellow's Soul, April 5.

The Dialectic of Chinese Literature, April 12.

Coming Victory of World Governance, April 19.

EarthrisePress.Net

You and your family are invited to

The Jewish Cultural Society's Community 2nd Seder

Thursday, April 9, 2020

6:00 pm

At the Jewish Community Center

Registration is required:
www.jewishculturalsociety.org

Suggested donation for nonmembers of JCS:
$15/person; $50/family.

JCS

The Jewish Cultural Society is the Ann Arbor area's secular humanistic Jewish community.

Hebrew Day School Annual Academic Fair

A fifth-grader explains how she used her Hebrew language skills to compare and contrast two pieces of art she viewed on a class field trip to the UMMA.

A fourth-grader shares the historical fiction piece he wrote from the perspective of a passenger on the Mayflower.

A second-grader explains to her parents the penny experiment she conducted to understand the oxidation of the Statue of Liberty.

Kindergartener excitedly shares his learning with his mom and fifth-grade sister.

This multi-generational event provided these grandparents with the opportunity to kvell over their kindergarten and 3rd grade grandchildren's learning.

A third-grader explains the food chain to his first-grade sister.

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Janelle Reichman
Owner & Founder, *Ellanyze*
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Shutting down the antisemitic protests: legal hurdles

Jessica Lefort, special to the WJN

In December, 2019 a member of the Beth Israel Congregation in Ann Arbor filed suit against a group of protesters and the city, alleging harassment and civil rights violations. In February a second plaintiff, a member of Pardes Hannah which holds prayer services in the area, joined the lawsuit. The suit stems from more than 16 years of weekly anti-Israel and antisemitic protests held outside the synagogue on Shabbat morning. The lawsuit asks the court to either shut down the protests entirely, or to restrict when, where, and how they could occur. It also seeks damages for plaintiffs' alleged emotional harm.

While there are many in the Ann Arbor community who, with frustration and dismay, have looked for a legal means to halt the long-standing protests, this lawsuit faces significant legal hurdles.

This article will examine some of these, particularly the First Amendment rights to free speech and the requirement that the city be legally responsible for the protesters' conduct.

The suit's numerous claims can be lumped into three general categories: civil rights violations, constitutional violations, and tort claims.

The suit claims that the protesters and the city (both independently and in conspiracy with one another), are violating the plaintiffs' right to freely exercise their religion, a right protected by the First Amendment. It also claims that the city is violating certain religious freedom statutes. Finally, it alleges that the protests constitute defamation and false light, and result in intentional infliction of emotional distress on the plaintiffs.

The first hurdle is the suit's ability to establish that the First Amendment does not protect the protesters' speech. The Supreme Court has consistently held that the First Amendment protects even hateful speech, with very limited exception. Exceptions include where the hate speech is likely to incite "imminent" or immediate violence, or where it is directed at a private individual and is not a "matter of public concern." A "matter of public concern" includes political speech or a newsworthy topic.

The suit argues that the protesters' speech isn't protected by the First Amendment because of what it is saying, where the protests are occurring, and who is witnessing them. All three of these arguments face significant challenges. First, as noted above, the Supreme Court has routinely held that political speech (the type of speech at issue here), even where hateful, is protected by the First Amendment unless it is likely to result in "imminent" or immediate violence. Thus, in order to succeed, the plaintiffs would have to prove that the protests are likely to result in immediate violence, a high hurdle given the lack of such violence to date. Although there has been an increase in antisemitic violence in the past few years, including a shooting at a synagogue in Pittsburgh that killed eleven and wounded six others, the heightened fear congregants feel unfortunately does not equate with what the Supreme Court would consider imminent violence. Such violence must be direct and specifically target the individuals at issue, not the population more generally.

Second, the suit claims that the synagogue's location in a residential neighborhood means the court can prohibit the protests. The Supreme Court has repeatedly held that streets and sidewalks are the quintessential public forum for speech. The Court has generally rejected a notion that all political speech in a residential area could be prohibited. Although the Court has occasionally upheld laws restricting speech in residential areas (where the synagogue is located), those laws have been narrow in scope and not based on the content of the speech itself. Here, the suit does not attempt to uphold a law restricting speech generally, but asks the court to restrict the specific speech of the protesters. The focus on the protesters' speech alone will pose a high hurdle to the suit's success, as the Supreme Court is loath to restrict protected speech based solely on its content.

Finally, the Court's high regard for the use of sidewalks and streets as a forum for speech also has some potential influence on the suit's claim that the synagogue's congregants constitute a "captive audience" that is being forced to hear the offensive speech. The Supreme Court's interpretation of what constitutes a "captive audience" has been inconsistent. While it has generally been limited to confined spaces, like homes or modes of public transit, the Court has on occasion upheld restrictions in other more open spaces, such as in front of abortion clinics, finding the listeners "captive" by their medical needs. Here, because the protests are occurring on a public right of way, in order to qualify as a "captive audience" the suit would likely need to prove that the protests are interfering with congregants' ability to access the synagogue or that, once inside, congregants are still subject to the sounds of the protests outside.

The other part of the suit's claim is that the protests are infringing on the plaintiff's First Amendment right to free exercise of religion. However, in order to succeed in such a claim, the suit needs to allege, for example, that the plaintiffs have been physically prevented from accessing their place of worship by either the protesters or the city. As currently framed, the suit's only claim is that the protesters have diminished the plaintiffs' enjoyment in attending services and, as a result, they have sometimes not wanted to attend.

In order to maintain its claims, the suit has to jump another hurdle–prove that the city is responsible for the protesters' behavior. With few exceptions, the federal civil rights statutes, and the Federal Constitution (as applied to the states through the Fourteenth Amendment), only protect individuals from government infringement on rights. They do not protect individuals from solely private behavior, regardless of how awful. So, in order to succeed the suit must demonstrate that the protesters were acting in concert with the city or are acting like city officials themselves.

The suit has alleged that the city and the protesters conspired together to violate the plaintiffs' civil rights and that the protesters are themselves state actors. The suit relies on citing the city's alleged failure to enforce its permit ordinance on the protests. Aside from the question of the ordinance's applicability to this type of speech, conspiracy between the protesters and the city will be difficult to prove for two reasons. First, the suit offers no facts that the protesters are acting "under the color of law," meaning they are acting as government representatives. The city's failure to enforce its code does not mean it condones the protesters' actions to the extent they could be classified as the city's action. Second, a claim of government inaction as evidence of conspiracy will require the suit to prove the government's intent to discriminate. This will be hard to supply since the city is similarly not enforcing its code against counter-protesters present during these times.

Ultimately, while there is sympathy for the plaintiffs' general complaint that the city could do more to curtail these protests, means other than this lawsuit might be considered. It is imaginable, for instance, that the congregants could petition the city to enact a reasonable time, place, and manner restriction around houses of worship generally. Such a law could potentially survive a First Amendment challenge so long as it was not targeted at the protesters' action specifically, but at all speech near houses of worship, even though its immediate effect would most directly impact the protesters. Indeed, the Supreme Court has upheld similar restrictions in other types of cases. Moreover, in the wake of the Supreme Court decisions relating to the Westboro Baptist Church picketing the funerals of U.S. soldiers, a number of cities and states have implemented time, place and manner restrictions around military funerals, and these have been upheld on appeal around the country, although not yet addressed by the Supreme Court. However, in light of the current state of Ann Arbor's code and First Amendment law more generally, the lawsuit's claims as currently framed are unlikely to succeed. ■

Census 2020, continued from page 1

Who should be counted?

Everyone. The Census counts everyone who is living in America. It doesn't matter if you are a citizen or not a citizen, if you have a Green Card, or a visitor visa, or an expired visa, a student with an F1 visa or an employee with an H-1b visa, if you live in the U.S., you count for the Census.

The only people not counted are those who are here as tourists, and are planning to return to their home country. Everyone else counts. Make sure to count everyone in your household, including children and newborns. And if you sublet to anyone, you need to count them too.

For the Census, a household is an address. The Census does not have names, it only has addresses. There are about 140 million addresses in the U.S., and the Census is sent to each of those addresses. People who live in groups with a single address (jails, hospitals, nursing homes, school dormitories, etc.) are also counted.

Is the Census confidential?

The United State has a law specifically for the Census, to make sure it is 100% confidential. The Census Act, Title 13, of the United States Code, has the strictest confidentiality laws on the federal books.

The information collected by the Census *cannot* be shared with *any* other agency. It cannot be given to ICE, to the FBI, to Homeland Security, the Department of Justice, the IRS, local police, the sheriff, social service agencies, insurance companies, businesses or anyone. For any reason. And over the last 50+ years, this law has never been broken, not even once.

How many questions are on the Census?

The Census is 9 questions. That's it. And there is no question about your citizenship or visa status. The Census only cares to know if you live in the U.S.

What comes in the mail?

In the past, the Census was a paper questionnaire. This year, most people will get a card in the mail with a unique ID that you use to fill out the Census online. Where the internet is slow, people will get the paper version to fill out and send back. People can also call in and complete the Census on the phone.

The Census is mailed on March 12. If you don't respond, you will get reminders on March 16, March 23, April 8, and April 20.

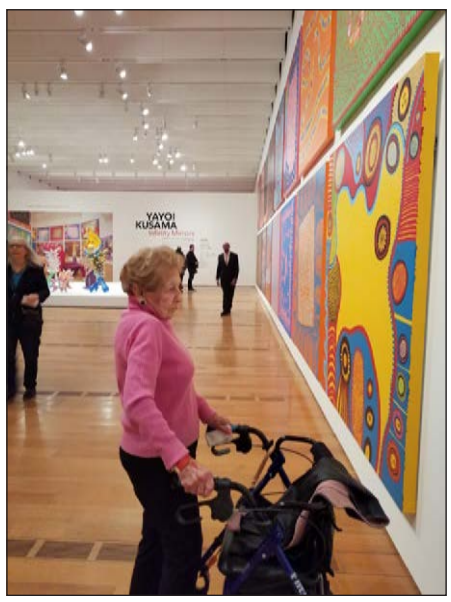
Will someone knock on my door?

If you don't send the Census back by the end of April, Census workers will come to your door. They have badges and identification from the Census Bureau, and they will ask you to complete the Census. It is much better to fill it out on your own, and not wait for the Census workers to come by. We get a much better count that way.

We only have one chance to get counted. There is a lot of funding tied to the U.S. Census that helps everyone in our communities, from our children to the elderly. Make sure to fill it out when you get it. The 10 minutes we spend filling out the Census now will affect our communities for the next 10 years. ■

Obituaries

Annalou "Rusty" Kadin Simons was born May 6, 1924 at home on Staten Island, New York. She died on February 9, 2020 in Atlanta, Georgia. She was the beloved widow of the late Lawrence Brook Simons; mother of Barbara Simons Flexner and Paul



Arthur Flexner of Atlanta, Georgia; Kenneth Alan Simons and Wendy Silberstein Simons of Bedminster, New Jersey; grandmother of Amie Flexner Ritchie and William Dean Ritchie of Ann Arbor, Michigan; Danit Flexner Rosenthal and Norman Ira Rosenthal of Morristown, New Jersey.; Dov Scot Simons and Sandy Maltzman Simons of Bridgewater, New Jersey; Tali Simons Zeltner and Drew Zeltner of Philadelphia, Pennsylvania; and great-grandmother of Jared Lawrence Zeltner, Charles Samuel Rosenthal, Leah Miriam Rosenthal, Benjamin Quinn Simons and Joshua Harry Zeltner.

As the child of Edythe Schott Kadin and Barnett Kadin, Rusty led an adventuresome life. Her parents and siblings (Marionbetty Kadin Klein, Stanley Kadin and Max Kadin) lived in Butte, Montana, Staten Island, and Washington D.C. returning to Staten Island where she finished High School at Port Richmond H. S. Rusty attended the University of Alabama.

With the outbreak of World War II Rusty became a pioneer woman in early radio. She adopted her nickname "Rusty" as a way to avoid the bias of only interviewing male applicants. She created the trademark squeaking door sound for the popular suspense program "The Inner Sanctum" as well as other sound effects for network news programs, including recreating the sound of the atomic bomb explosion over Hiroshima. Many generations of her family have enjoyed her recording of "Rusty in Orchestraland."

She and her late husband were wed in 1947. The adventure continued. They lived together for 64 years in Manhattan, Puerto Rico, Staten Island, Washington D.C. and ultimately Hilton Head, South Carolina. Together they visited the world and developed a love for art, a passion for good design, a love of sailing, a passion for golf, a taste for fine food and drink and shared all their enjoyment with their family. Their life together was marked by gracious hospitality, a passion for politics and a great love of family.

Interment was at Six Oaks Cemetery, Hilton Head on February 11, 2020 followed by joyful remembrances from family and friends.

Donations in Rusty's honor may be made to Congregation Beth Yam, Hilton Head, South Carolina; Congregation Or Hadash, Sandy Springs, Georgia or Ann Arbor Reconstructionist Congregation, Ann Arbor, Michigan.

Yehuda Oren passed away on January 20th at his home, following a long illness. Yehuda was born on January 14, 1951 in Israel. He grew up on Kibbutz Hazorea, the son of German parents who had escaped the Holocaust and immigrated to Israel, helping to establish the Kibbutz. As an officer in the Israeli Defense Force, he had been severely wounded in the Yom Kippur War in 1973, and had spent the following two years undergoing surgeries and physical rehabilitation. He later attended the technical college Rupin to prepare for his career as a machine mechanic.

Yehuda met his wife Gale when she was learning Hebrew on the Kibbutz Ulpan, and they married in 1979. Together with their two children they left Israel and moved to Ann Arbor, Michigan in 1990. Yehuda was a loving and dedicated husband, father, and grandfather, and enjoyed his close family relationships and frequent get-togethers. Even as his health declined he continued to put his handyman talents to use. Yehuda loved road trips, camping, grilling, and was always happiest building or repairing something.

He is survived by his beloved wife of 40 years, Gale, their daughters Dalit Oren and Nurit Oren (Tony) Foster; grandsons Blake and Eitan; siblings Shula (Dani) Zamir, Amos Oren, and Aya (Reuven) Sharon; cousins Diane Metzger (Ed) Weisberg and Sandy (Jason) Honeyman, and many nieces and nephews. He was preceded in death by his parents Alfred and Lotte Oren, sister Avital Shapira, sister-in-law Tziona Oren, and niece Einav Vitenson.

Vitals

Mazel tov

Rachel and Logan Wall on the birth of their daughter Abigail Lynn Wall on February 4th.
Sadie Wilkins on her Bat Mitzvah, March 7.
Marina Silbergleit on her Bat Mitzvah, March 14.
Hannah Berhinger on her Bat Mitzvah, March 14.
Mindy Colis on her Bat Mitzvah, March 21.
Toby Newpol on his Bar Mitzvah, March 28.
Jacob Robinson-Mayer on his Bar Mitzvah, March 28.
Ronit & Aaron Ajlen on the birth of their daughter, Dalya.
Ishai Sussman-Yitzchaki on his bar mitzvah, March 28.
David and Karyn Schoem and Adina Schoem and Joseph Vainner, on the birth of their grandson and nephew, Isaac Schoem Schumann, son of Shana Schoem and Garrett Schumann.

Condolences

Michael Pedersen on the death of his father, Jens (Ya'Akov) Ulrich Pedersen, January 8.
Vincine Pearlstein on the death of her mother, Marjorie Dallas, January 10.
Elayne Tyner on the death of her mother, Marilyn Niss, January 11.
Mel Levitsky on the death of his wife, Joan Levitsky, January 15.
Gale Oren on the death of her husband, and Dalit Oren and Nurit (Tony) Foster on the death of their father, Yehuda Oren.
Jo Ann (Bill) Parkus on the death of her father, John Mattox.
Amie and Bill Ritchie on the death of Amie's grandmother Annalou Kadin Simons who passed away on February 9th in South Carolina.

Advertisers

Alex Milshteyn Coldwell Banker Weir Manual.....5
Ann Arbor District Library.....35
Ann Arbor Film Festival.....6
Ann Arbor Rec & Ed.....2
Ann Arbor Symphony 18
Apollo's Troupe.....31
Bank of Ann Arbor 35
Brookhaven Manor Apartments....23
Camp Gan Israel 36
Camp Tavor 31
Cantor Greenbaum, mohel 29
Capstone Tax & Financial.....9
Census 2020 3
Dorfman Chapel.....9
Ellanyze.com 32
Frankel Center for Judaic Studies 16
Holocaust Memorial Center.....24
Hurwitz-Greene Real Estate.....34
Jewish Communal Leadership Program...20
Jewish Community Center.....17
Jewish Cultural Society.....31
Jewish Family Services.....21
Jewish Federation.....13, 14
Modern Mechanical 29
Page Avenue Books 2
Pam Sjo, Reinhart Co.....2
People's Food Co-op 5
PTD Productions.....35
Purple Rose Theatre Co. 2
TC Professional Painting.....35
University Productions 20

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by Tom Stoppard
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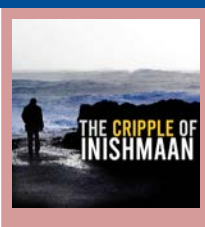
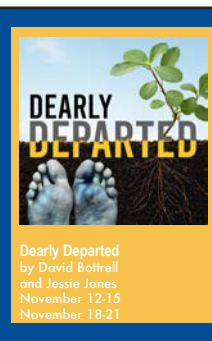
March 1 & March 4-7



The Cripple of Inishmaan
by Martin McDonagh
May 14-17
May 20-23

W;T
by Margaret Edson
August 20-23
August 26-29



Dearly Departed
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November 18-21

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ANN ARBOR DISTRICT LIBRARY
EVENT HIGHLIGHTS

SUSTAINABLE ANN ARBOR FORUM | **CARBON NEUTRALITY IN THE RESOURCE SECTOR**

THURSDAY, MARCH 19 • 7–8:30PM • DOWNTOWN LIBRARY

Join us for a discussion about how we can achieve carbon neutrality within the resource sector. Learn about emerging strategies, share your ideas, and find out how you can help Ann Arbor achieve its carbon neutrality goals. *Sustainable Ann Arbor is an annual series presented by the City of Ann Arbor and hosted by the Ann Arbor District Library. The series includes four events held monthly through April, each with a focus on a different element of sustainability from Ann Arbor's Sustainability Framework.*

AUTHOR EVENT | **MEGAN KOREMAN: *THE ESCAPE LINE: HOW THE ORDINARY HEROES OF DUTCH-PARIS RESISTED THE NAZI OCCUPATION OF WESTERN EUROPE***

THURSDAY, MARCH 26 • 7–8:30PM • DOWNTOWN LIBRARY

Between 1942 and 1944, the Dutch-Paris escape line rescued 3,000 Jews, resisters, and downed Allied aviators from the Nazi Occupation. The 330 men and women in the line lived in different countries, spoke different languages, and came from different social and religious backgrounds. The only thing they had in common was a determination to resist the Nazis without violence by rescuing their victims. They found hiding places, escorted fugitives across Occupied Europe, bought food on the black market, served as clandestine couriers, and found creative ways to pay for it all.

This presentation is by Megan Koreman, author of **The Escape Line: How the Ordinary Heroes of Dutch-Paris Resisted the Nazi Occupation of Western Europe.** *This event includes a signing with books for sale.*

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